The LUTHERAN

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HOLY NIGHT

No. 13

DECEMBER 24, 1952

ENTS

Christmas Means Love

KAREN WAS ONLY FIVE, but she was eager to say her "piece" at the Christmas program in the one-room rural school. The words of the little verse were easy enough. "Merry Christmas, folks, here is my wish for you. I hope you'll be happy the whole day through."

But the more Karen practiced the more she stumbled on the last line. "It's all Jimmy's fault," she said tearfully. He told me it was 'year' instead of 'day,' and now I get mixed up!"

"Either way is all right," her mother soothed. "If you say 'the whole year through,' it will be a good wish, too. It's all right to change the word as long as you don't change the idea." Satisfied, Karen continued practicing the little verse, alternately using the words "day" and "year" without further fuss.

The evening of the Christmas program she was confident as she climbed up to the small stage. Her mother smile the little girl's air of assurance, bu expression soon changed to surpri she listened to the recitation.

"Well, Karen, what happened to Jimmy exploded after the program. didn't say what you were supposed all!"

"But it was all right, wasn Mother?" Karen demanded. "You I could change it."

"Yes, but why—" her mother

"Well, my Sunday school teache us that people who loved Jesus happy, so I still had a good wish, I?"

"Perhaps a better one after all, mother smiled, remembering the Karen had actually said: "Merry C mas, folks, here is my wish for y hope you'll love Jesus the whole through." —ERNESTINE DA

The LUTHERAN — News Magazine of the United Lutheran Church in Am

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, Assistant Editor

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Mrs. Marcus Lornell, Mrs. Ma A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. H S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Penns H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, As Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelp 7, Pa. Please allow four to six weeks for changes of address and renewal orders to becc effective. To insure accuracy on changes of address, please include present address stic together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printed in Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March

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THE CHURCH IN THE NEW

Christmas is everywhere

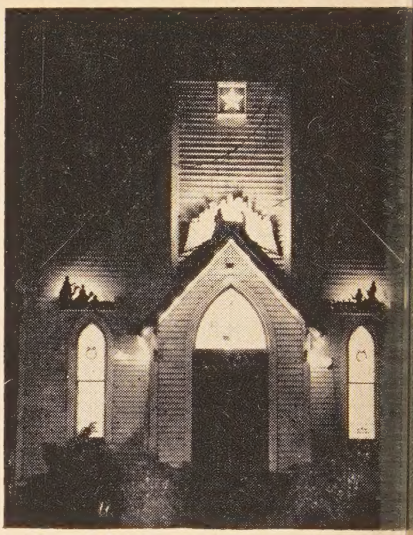
A flock of sheep nibbled grass in the "field" outside the Fort Wayne, Indiana, Coliseum. They were tended by men dressed like shepherds of biblical times. Inside the city's public auditorium were dozens of representations of the Nativity scene. In three days 30,000 attended the "Christ Child Festival" arranged by 90 Protestant, Roman Catholic, and Orthodox churches.

Jersey City had a 92-foot-long representation of the city of Bethlehem—domes, towers, spires, archways—as background for a Nativity scene. The city-sponsored display had been built in the arts and crafts shop of the department of recreation . . . Kansas City had a life-size Nativity scene on the mall leading to the Plaza . . . In Albany, New York, a Nativity scene was located in a park beside the state capitol.

Radio and television joined in the elaborate effort to tell the Christmas story to everybody in America. CBS television scheduled a choral pageant based on a 15th-century English Nativity play for its continent-wide network, televised by 40 stations on Monday night, Dec. 22, and later in the week by a dozen others.

Council develops according to plan

The two-year-old National Council of Churches is moving steadily ahead on the right track, most people agreed this month when delegates of 30 denominations met in Denver for the NCC's second assembly. The biggest co-operative project in American Protestant history is still in its infancy, NCC President Henry Knox Sherrill reminded the assembly, and "years of hard, patient, and wise



CHURCHES LIGHT UP

Little churches as well as big ones aglow with beauty this week. Zion theran Church in Portland, Indiana, decorated with brightly lighted silhou

effort" are needed in developing Council's full possibilities.

One danger has been avoided, Bishop Sherrill. The Council has s to its principle that it is to do only is assigned to it by the churches w created it. "We are in constant da of forgetting this fact and of assu that the National Council is an ent independent body free to rush off some original objective of its own."

Nobody should expect "original dramatic action" by the Council, Bi Sherrill said. "Water cannot rise a its source. The Council is depen in every way upon the member chu . . . This body is not a super-churc merger of churches, or a church. It *Council* of the Churches of Christ."

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Council is evangelical

Nobody from the Rhode Island Council of Churches came to the Denver assembly. They stayed away because the NCC Division of Christian Education refused to accept a Rhode Island Council member who is a Universalist.

The Universalist Church is not a member of the National Council because it does not accept "Jesus Christ as divine Lord and Saviour." But the Rhode Island Council accepts Universalists, and for this reason the Protestant Episcopal and Augustana Lutheran churches (both NCC members) have not joined the state Council in Rhode Island.

There are those "who feel that the National Council of Churches should be all-inclusive, without any theological limitation," said Bishop Sherrill at the Denver assembly. "But I would state without any hesitation in my own mind that this phrase (*"Jesus Christ as divine Lord and Saviour"*) is central and essential to the continued life of the Council. If this were in any way to be changed . . . it is my considered judgment that the Council would break asunder.

"This is not an evidence of intolerance or of exclusiveness," said Bishop Sherrill. "We are always ready as a Council to co-operate with men and women of good will. But there must be a deepest basis for fellowship among ourselves.

"What has drawn us together? What, in the face of important differences, holds us together? We share, of course, a desire for a world at peace and a faith in human brotherhood, as well as in many other humanitarian worthwhile causes. But the real uniting power is what we find in Jesus Christ our Lord and Saviour. In that fact is the heart of our co-operative effort."

Dibelius describes rival religions

A religion can be conquered only by another stronger religion, Bishop Otto Dibelius of Berlin told the NCC assembly. Communism, which has all the characteristics of a religion, "can be conquered only through the Christian faith."

"God has made Germany the battlefield in this big fight," the bishop said. "We realize that it is a fatal question for all the world whether we Christians in Germany withstand and finally win, or whether we succumb to the materialistic philosophy of the East."

Bishop Dibelius said there are fewer "convinced Communists" in East Germany than in West Germany. "In the West people know only the Communist program. In the East they know the Communist regime. To those in the East it is a harsh reality." He said the Communist regime has found it impossible to extinguish the East German church although efforts are made to hamper its activity such as ordering church members to work on Sunday.

Government men talk

It was the spiritual strength of Americans in the past that stirred the imagination of the world, asserted John Foster Dulles in a tape-recorded address at Denver. Mr. Dulles becomes U.S. secretary of state next month.

Americans were inspired by their faith in God to use their freedom for ennobling purposes, said Mr. Dulles. Over the years the purposes faded, and freedom has become sterile. Dictators who stir up people by proclaiming purposes to live for—even if the purposes are fraudulent—arouse more enthusiasm than free nations which lack vision.

Mr. Dulles appealed to the American churches to awaken their people to "a

fresh demonstration of what to do with freedom." He said "we can rejoice that our churches are vigorous and that they recognize a responsibility to influence our national conduct. In this country we are fortunate that the churches concern themselves not only with the relation of the individual to God but also with the relation of man to fellowman.

"Our foreign policies, too," said Mr. Dulles, "have been influenced by religious beliefs. Our people wanted their government, in its international conduct, to do what was right and to redress what was wrong."

Senator Henry Cabot Lodge, who will become chief U.S. delegate to the United Nations, told the NCC assembly that "America is founded on the things of the spirit and as long as we adhere to those things we can safely pass through many dangers."

Colleges need cash

Most American colleges would have a hard time balancing their books at the end of 1952. Expenses were climbing. But tuition fees paid by the students—which have doubled in 10 years—can't be raised much higher.

Publicly owned schools, especially state universities, have been pulling ahead of the privately owned colleges in enrollment, chiefly because of their lower tuition. Average tuition in public colleges is $138 a year, about one-third of the amount charged by church colleges. This fall enrollment in public colleges increased 4 per cent and in privately owned colleges decreased 3 per cent.

A concentrated drive was underway this month by church schools and others under private control to appeal to business and industry for substantial contributions. In Ohio 24 independent liberal arts colleges, including such schools as Wittenberg, were working together t secure $1 million from corporations. slightly larger number of Pennsylva colleges were also seeking $1 milli Funds are to be divided among schools according to their size, budg and other contributions secured this ye

In 20 states the co-operative campa for industry contributions is now und way. Most colleges were also strengthe ing appeals for gifts from alumni.

Irresponsible faith healing

Faith is a powerful remedy in heal diseases, Christians had been disco ing. But it should co-operate with m ical science, not oppose it.

Canadian churchmen were empha ing that this month after the death 19-year-old Mary Taylor of Lefr Ontario, who quit taking insulin diabetes. She had been impressed by preaching of an evangelist, W. Holmes, who conducted meetings in Buffalo and Toronto areas.

"We believe that healing through fa is possible," said Dr. John McNab, edi of The *Presbyterian Record* (Toront "but true faith healing is not opposed medical science." Canon Bryan Gre English preacher who was in Toro this month, said, "God has given spirit of healing to mankind throu doctors and nurses. Only rarely are p ple cured by faith alone."

Mr. Holmes, the faith-healing preach said the only explanation he could g for the death of Miss Taylor was t "she did not have enough faith."

No immunization

In Naugatuck, West Virginia, Just of the Peace J. B. Porter held Er Simpkins for action of the Mingo cou grand jury on a charge that he refu to have his eight-year-old son immuni

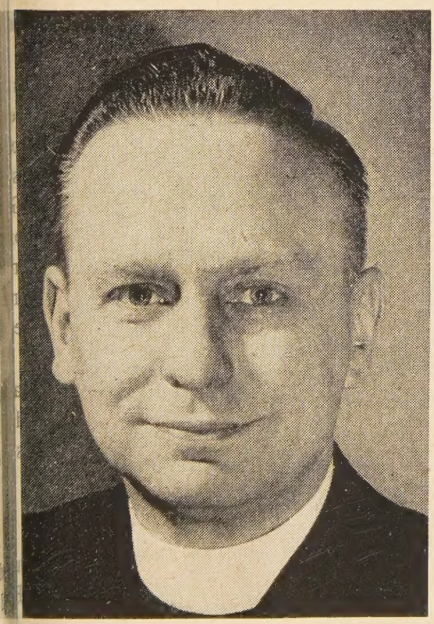
gainst certain diseases, as required by tate law.

Justice Porter said he was not swayed y Mr. Simpkins' contention that the ible supported his stand. The accused iner cited the 91st Psalm: "Because iou hast made the Lord, which is my efuge, even the most high, thy habitaon; there shall be no evil befall thee, either shall any plague come nigh thy welling."

"If God was able to make men out dust of the earth," he said, "hold back e waters of the sea, deliver Daniel om the lions, and Hebrew children from e fiery furnace, He is able to take care my eight-year-old son and deliver me it of jail."

"We aren't arguing the Bible," Justice orter replied.

Mr. Simpkins remained firm in his termination to go to jail rather than pay a fine and thus "show a weakness in my faith in God."



PASTOR W. A. MEHLENBACHER
First Canadian Council Director

Lutherans select Mehlenbacher

Executive director of the Canadian Lutheran Council, organized Dec. 4, is is the Rev. W. A. Mehlenbacher, pastor of Trinity Church (ULC) in Hamilton, Ontario. This will be a full-time office, with headquarters to be opened in Winnipeg next spring.

The Rev. Mars A. Dale of Saskatoon, Saskatchewan, was elected president of the Council which adopted a constitution much like that of the National Lutheran Council in the United States. World service, disaster relief, home mission planning, ministerial training, social welfare work, deaconess work, and recruitment for the military chaplaincy are some activities to be co-ordinated through the new Council.

Six churches joined in establishing the agency. Each will have one representative on the Council for each 10,000 members. Presidents of three United Lutheran synods—the Rev. J. E. Bergbusch (Western Canada), Dr. J. H. Reble (Canada), and Dr. C. H. Whitteker (Nova Scotia) were among 17 delegates at the Council's organization meeting.

Refugees coming

There were 1,690 refugees who found homes in Canada in 1952 through the help of Canadian Lutheran World Relief, reported the Rev. Clifton L. Monk this month. Total since the resettlement program began in 1947 is 4,217.

Mr. Monk, the CLWR executive secretary, said the goal for 1953 is 3,000. "Canada stands alone as the one great hope for the millions of refugees in Germany, of whom practically 50 per cent are Lutheran," he said.

Clergymen combat divorce

Clergymen of Cleveland have been credited with a major role in averting divorces, *Religious News Service* reported this month. Working in co-operation with the department of domestic relations of Common Pleas Court, the clergymen went to the aid of 450 distressed couples in the past year.

Clergymen said they were able to effect reconciliation in approximately 60 per cent of the cases. This was in addition to thousands of cases handled before petitions were filed.

Dana Brooks, director of the domestic relations department, said that about 30 per cent of the couples who seek his aid say they would be willing to accept the help of a clergyman. If the couple is Roman Catholic, the case is referred to the Rev. Edward J. Halloran, assistant chancellor of the diocese. Father Halloran, in turn, refers the case to the parish priest in the neighborhood of the couple's home.

Protestant couples are referred to the Rev. John F. Duffy, associate secretary of the Cleveland Church Federation, who distributes the cases among ministers of various denominations. Jewish couples are asked to make a choice of rabbis.

Clergymen said there is a good chance for a reconciliation if they are called into the situation before a deep-seated hate has developed between couples. They said a majority of the cases that have come to their attention may be traced to the following causes: excessive drinking, in-law interference, infidelity, "quickie" marriages, immaturity of one or both of the people involved, and an unwillingness to share responsibility.

Bishop wants private confession

Private confession "will become a reality again" in Lutheran churches, predicted Norwegian Bishop Arne Fjell this month. He thinks the Scandinav churches will follow the pattern propo last spring by the United Luthe Church of Germany, which draftec ruling that all pastors should be re to hear confession and give absoluti

Private confession was common Lutheran churches in Germany u about 1700. It was restored in Bav about 100 years ago, but did not becc widespread.

People have become exceedir lonely, although means of commun tion with others have been speeded through modern inventions, said Bisl Fjellbu. They yearn for means of vealing their innermost thoughts problems. Psychoanalysis in the tr ment of mental disturbance has indic the value of unburdening the soul thro talking with a competent confessor.

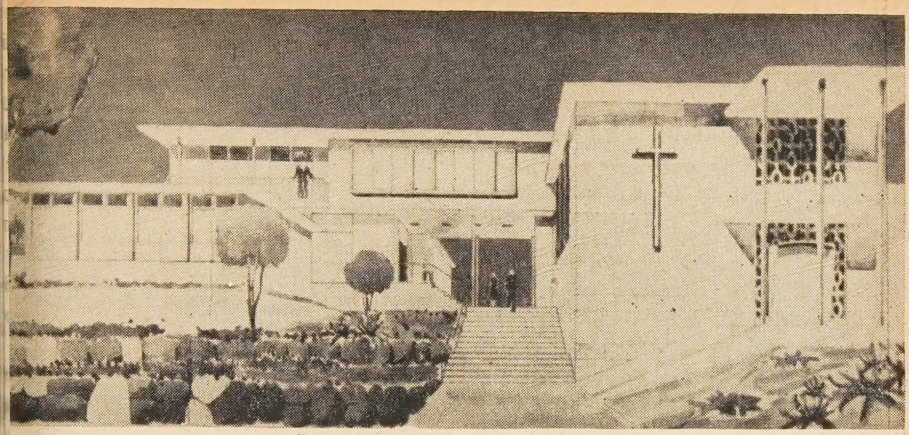
Going to confession should not required, but should be voluntary, Bisl Fjellbu proposed. And it is not neces "that the person who hears private c fession must be the pastor."

Fry to India

The time had come this week United Lutheran Church Presi Franklin Clark Fry to set out on anot globe-girdling journey, this time to In Earlier in 1952 he visited Japan for 60th anniversary of the Lutheran Chu and the dedication of the Internati Christian University.

Dr. Fry plans to leave New York D 26 to attend the Central Commi meeting of the World Council Churches in Lucknow, Dec. 31. F Jan. 9 to 19 he will visit the And Church in Madras Presidency, a mis field of the United Lutheran Church America.

In Denver this month at the Nati



STUDENT CENTER IN TOKYO

is is the building soon to be constructed as a Lutheran center for student work in pan's capital. United Lutherans in America plan to give $20,000 for building it

uncil of Churches assembly Dr. Fry ke at a dinner meeting of the United urch Men, pointing out that "security the goal men are striving for in these s . . . Both great wars in our time e been caused by a desperate gamble it," he said. One nation, feeling itself nmed in, struck out viciously to break ough the iron ring. Other nations in eflex action had to band together to due the aggressor.

The quest for security underlies labor ables, said Dr. Fry. The workman, htened by the rising cost of living, s out on strike to protect his security. employer feels that he has to resist. The only dependable security, Dr. Fry erted, is inside a man. "Only by build- high the ramparts around his own l can a man be safe." That is the k of the church. God created the rch to give man a sanctuary.

l so forth

Dr. Reinhold Niebuhr, professor at on Theological Seminary in New k, will lecture during the winter term Hamburg University in Germany, it announced this month. He will join several other prominent foreign scholars in a series of lectures under the general theme "The Individual and the Mass."

The cost of becoming a cardinal of the Roman Catholic Church will be cut considerably when 24 prelates are elevated to the status of princes of the church on Jan. 12. They will save a thousand dollars apiece on their vestments. Ordinarily the silk and ermine robes cost from $3,000 to $6,000 for each cardinal. This month Pope Pius gave permission to substitute wool for silk and to cut down the 20-foot-long cape (carried by trainbearers) to 10 feet. The train can then be folded in such a manner as not to require attendants to hold it up.

Free Methodists set a new high mark in giving to their church during the past year, they announced. Average for each adult member was $194.79. The 1951 average had been $163.76. Members averaged $12.77 apiece for missions.

The whole front page of a daily newspaper, Norwalk (Conn.) *Hour*, was used on Nov. 19 for an editorial urging Americans to "give a little more of yourselves to God's purposes."

World News Notes

Revolt of Africa

In all Africa only three countries are self-governing. Britain holds 20 countries as colonies or protectorates. Belgium controls Ruanda-Urundi and the wealth of the Congo. The French cling to a vast empire, including the North African states of Morocco and Tunisia.

This month the lid was off the North African cauldron of revolt, and it might cost more French francs than it's worth to clamp it down again. Fifty-seven people were killed in one day of rioting in Casablanca. French firing squads tried to check murder and arson in Tunis.

Arab and Asian states pushed hard in the United Nations assembly this month to get a condemnation of French rule in North Africa. French delegates walked out of the debate, claiming the UN has no right to meddle in their affairs. The United States straddled the explosion, eager to keep the good will of the French as an ally in the European cold war, yet unwilling to support colonialism.

Down the African east coast, in Britain's Kenya colony, three months of military action had not suppressed the fanatic Mau Mau, led by witch doctors in a campaign of terror against white men. And in South Africa a dozen white men let themselves be arrested along with hundreds of blacks in a campaign of passive resistance against race segregation laws.

U.S. segregation

Nine men in Washington will have to make a decision on whether or not to pitch the Southern U.S. into the roughest experience in a half-century. Before the justices of the U.S. Supreme Court this month came lawyers from four states and the District of Columbia to argue the question of segregation of the race public schools.

If the court decides segregated sch are unconstitutional, the schools of ginia would be destroyed, warned state attorney general, J. Lin Almond. People won't pay school t or vote bond issues for school const tion. Mr. Almond said he would any termination of segregation in state schools even if it means going to

Georgia and South Carolina are r with state laws to continue segrega by turning public schools over to pr management.

Even if Negroes can go to sch equal to those for whites, their attor told the court, segregation itself "h detrimental effect on the colored dren."

British will teach U.S. farmers

Three British brothers are wante the United States next year to t American farmers how to grow w On their Norfolk farm, 90 miles of London, they reaped 130 bushe acre this fall. The U.S. average is 1

Centuries-old silt, rich with plant ishment, plus heavy use of chemica tilizer, had enabled the British to se phenomenal record. Also the Br had used a new hybrid and plowed

Germans at work

Unemployment in West Germany fallen to 6.2 per cent this month. man exports would probably total $4 billion for 1952, double the '50

Big reason for booming pros among the Germans is that none of government funds are required fo armament, which is sagging dow economy of other West Europea tions.

YOU ARE BOUND to hear, as the Eisenower administration faces up to its mmense tasks, a great deal about inrnational trade. This question has been gitating many governments and will me to a head in the first half of 1953. At London there has been a meeting the British Commonwealth, in which renuous efforts were outlined for a soition of the economic difficulties which ntinue to harass the sterling currencies d the peoples dependent upon them. nd next June 12 the reciprocal trade eaties between the United States and rious nations will come up for renewal, ncellation, or revision.

How can the nations of West Europe d the sterling area, in particular, sell re goods to the U.S.A.? If they can't, ey will have to appeal for further loans d gifts from the American taxpayers. American exports to these countries ll probably show a mild decline when e 1952 figures are assembled. Foreign vernments have held back orders for nerican goods. It isn't that they don't ed the goods, but that they can't afford m. They could obtain the necessary llars if they could step up their sales American buyers.

IT IS ONLY NATURAL that many an nerican, looking back on the aid his untry has extended since the war, sours it at the thought of its going on perually. It is equally natural that West ropeans and people in the British mmonwealth should feel that either U.S. must remove trade barriers and in more foreign goods, or stop cominning because foreign lands still reire help.

Foreign governments are just as eager get out from under the need for American help as Americans are to bring it to an end. The slogan "trade, not aid," is not an American expression so much as a European one.

Denmark, Britain, France, Greece, Turkey, Belgium, and The Netherlands have voiced protests over American trade restrictions. They say that the U.S. takes one attitude in world trade conferences, favoring freer commerce, then proceeds to clamp on import restrictions that make sales of foreign goods difficult.

Americans have urged the Europeans again and again to get out of their dollar troubles by packaging their goods attractively for the U.S. market, by maintaining reasonable prices, and by adopting more vigorous sales methods. On the other hand, Congress has steadfastly refused to pass a law simplifying customs procedures. The United States has not joined the International Trade Organization. It has put tariff quotas on cheese, and milk products, immediately hurting these major industries in New Zealand, Norway, Denmark, Italy, and The Netherlands.

THE REPUBLICAN victory brought chills to traders abroad because they feared the new administration would revert to the high-tariff policies the Republicans embraced years ago. There may be some justification for that fear, but there has been a rapid growth of internationalism and trade realism among American businessmen, and it cannot at all be assumed that business interests will go for protective tariffs.

The sticklers for "protection" are usually regional groups and special interests, who fail to consider the national, let alone the world, repercussions.

—DEVERE ALLEN

CHRISTMAS IS CRUCIAL

By HALFORD E. LUCCOCK

Our great festival is not intended for sentimental wor
of a baby, but challenges us to serve our Lord and Sav

CHRISTMAS IS THE STORY of a baby. But the tragedy of many people who celebrate Christmas is that they don't realize that the baby grew up.

Such people gladly make a sentimental response to the infant Christ, but shrink from making a moral response to the man Christ Jesus. They miss the chief point of the Christmas story—that the baby was the Son of God, who later made a devastating challenge to a world of greed, of cruelty and of hard power.

To treat Christmas only as the story of a baby, to sing about it in time-honored carols, to paint it, to celebrate it, and then fail to accept the challenge which Jesus, the man, makes to our way of life, is vanity.

THERE HAS BEEN tragic short-circuiting of the impulses generated by Christmas. The vicious sentimentalism which finds a premature satisfaction in emotion itself has prevented Christmas from becoming the force for individual regeneration and social transformation which it ought to be.

It is very pleasant for people to keep Jesus in their thought as a baby. A mist comes into the eye as they sing,

"Away in a manger,
No crib for his bed."

For a baby makes no ethical demands on life. It compels no deep disturbance of life. The candles, the holly, the rich aroma of steamed plum pudding ar delightful and involve no costly examination. We can sing Chris carols without letting Jesus come our lives to disturb them with a c take up a cross and follow Him.

So there is need to stress the about the baby at Bethlehem. He up to be the Teacher, whose word the only sure foundation for the w life. He grew up to be the Prophet, brought an unyielding challenge t dark powers of this world. He gre to be the Redeemer, who was lifte on a cross and draws all men unto When Jesus is not dealt with as the ter who claims undivided allegiance real purpose of Christmas is gone.

We can see the meaning of Chris on a large scale in the often-quoted of the pagan-minded French Prime ister Clemenceau, during the Peace ference at Versailles in 1919. He of Woodrow Wilson (and we can al see the disdainful curl of his lip) talked like Jesus Christ." In tha course, Clemenceau meant that Mr. son had talked like a fool. But G Heard replied keenly, "Ah, if he had!" Exactly! If anyone at Vers had really talked convincingly like Christ, the world would have been s the long agony of the depression, an later slaughter of World War II.

CHRISTMAS 1952 comes at a ti which the very stones cry out for s thing more than pleasant sentimenta

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Dr. Luccock is professor of homiletics at the Yale University Divinity School.

ney cry out for the leadership and lord-
ip of the Son of Man and the Son of
od. In this hour we need make no
ology for bringing the claims of Him
ho has the only word of salvation to a
orld which desperately needs to be
ved.

ONE OF THE LONGEST telegrams ever
nt in the United States pictures vividly
d powerfully this need for the word of
rist.

The telegram was sent in 1862, from
e bloody battlefield of Fredericksburg
Virginia. The Union army had met
th a crushing defeat. A reporter for
he New York Herald had reached the
ly telegraph wire available at Fred-
cksburg and was putting the story on
e wire. Editor James Gordon Bennett
The New York Herald was eager to
ve the story in his paper exclusively.
he wired the reporter to let no one
e get the wire, but to keep on sending.
When the reporter replied that there
s no more news and that he had sent
all, Mr. Bennett insisted that he keep
sending. The reporter asked, "What
ll I send?" Mr. Bennett replied
rply, "Send anything—send the Book
Job."

The reporter quickly secured a copy
the Bible and all that afternoon,
m the field of slaughter, there came
r the wire into the editorial office in
w York the Book of Job, that immor-
story of disaster after disaster, loss
er loss, tragedy after tragedy.

It is no exaggeration today to say that
r every telegraph wire in the world,
r every cable, comes a present-day
sion of the Book of Job—reports of
astrophe after catastrophe, calamity
er calamity, disaster after disaster. It
nes from China, from Korea, from
ngry India, from South Africa in the

THE NATIVITY
From a painting by the 17th century Spanish artist Francisco de Zurbaran

midst of racial war, from all over the earth. It points to the duty of the Christian church and the whole Christian fellowship in this hour, of getting the Gospel on the wire to all the world, of bringing the Good News of salvation to a world of bad news.

SO THE MAN Who was the Christmas baby lays a compulsion on our lives, to bring our lives into harmony with Him, and to take the Word of Life into a world of death. The shortening of distances in our present wonder world has enlarged the responsibility for each of us. That responsibility is sharply put in the terrible picture drawn by William L. Laurence in *The New York Times*. Last April he wrote an on-the-spot report of the atomic bomb test in Nevada, in these dramatic words:

"We were waiting tensely. The silence was broken at last by the voice from the control point counting off the seconds. 'H hour minus 20 seconds to zero, H hour minus 10 seconds.' After five more seconds in which the silence grew heavier and the passage of time ever slower, the voice began ticking off the seconds one at a time. 'Five, four, three, two, one, zero!' Out of the north at an altitude of 3,500 feet, higher than any atomic bomb had ever been exploded before, came a light that penetrated even the dark glass of our goggles. It was a *light out of this world,* a light that concentrated within itself the intensity of a hundred suns."

That is the phrase to note—*"a ligh of this world."* Hold in your imag tion all the horror it suggests. Then c words come to mind, words that sug a different kind of "light out of world."

On the hills around Bethlehem t was a star in the sky, a light out of world, "and the glory of the Lord sh around them." There is aching need a light really out of this world— light of the glory of God in the fac Jesus Christ." That light holds wi itself not the intensity of a hundred s but the far greater intensity of God self.

THE EARLIEST EVIDENCE for the existence of the Christmas festival in the west comes from a calendar that was drawn up by an unknown author in the year 354. He lists Dec. 25 as the Birthday of our Lord.
—From *Great Catholic Festivals* by JAMES L. MONKS (Henry Schuman)

The Year Christmas Disappeared

By ALFRED HASSLER

The world had forgotten the meaning of the holi until a remarkable event reminded it of an old fa

IT'S HARD TO KNOW just when people began to realize that there would be no Christmas that year. Probably at different times, really. In retrospect it is easy to see the gradual increase in the number of people with the lost look in their eyes that later became characteristic of all of us.

For most of us, though, the thing h pened suddenly. Like—to use a tired cliche—a bolt from the blue. Beca that's exactly the way it was.

One day—Dec. 10—everything normal. Or as normal as it could be v the tension and fear that we never seem to do without any more. People crow

ie big stores, and if they shopped ab-
ractedly, still they shopped, and it was
or Christmas. Hemlocks and balsams,
ill crisp from the cool Canadian woods,
ood jauntily in long rows in front of
lmost every other little shop, and syn-
hetic Santa Clauses of all degrees of
redibility rang their little bells on street
orners or shook hands with unending
nes of children in the toy departments.
That's how it was on Dec. 10, and if
e shopped and wrapped our gifts half-
eartedly, with one eye on the newspaper
eadlines and an ear cocked for the ap-
rehensive voice of the radio, still we
ere getting ready for Christmas. That
ay, two weeks before.

THE NEXT DAY, Dec. 11, it had hap-
ened. People awoke to a world that
ad forgotten Christmas!

The word was still there, of course.
stared at people from advertising post-
s, from store windows, from greeting
rds. But it had lost its meaning. Peo-
e remembered that there had been a
oliday called Christmas, but that was
l. The reason for the day, the meaning
at lay behind it—these had vanished.

We walked the streets unhappily. Peo-
e stared at each other in a preoccupied
ay, as if trying desperately to remember
mething important.

It was a commercial calamity, of
urse. The big stores were empty. Cafes
d night clubs were flooded with can-
llations. The government, after fum-
ing uncertainly for a day, tried to sal-
ge something from the wreckage by
nouncing that Christmas would be
lebrated as usual. But there has to be
reason for celebrating, and the gov-
nment couldn't remember any better
an anyone else the reason for Christ-
as, so the announcement did not have
uch effect.

CHRISTMAS HAD disappeared. The balsams and hemlocks leaned disconsolately against their sagging ropes. People looked at them furtively, out of the corner of their eyes, and wondered.

It grew worse as the days passed. A vast unhappy irritability settled over everyone. Business was at a standstill, but no one seemed to care. Men and women trudged the streets for hours as though in search of something, or sat in their homes staring into space with that awful lost look in their eyes.

And of course no one spoke to anyone of what each was thinking constantly.

IT WAS ON THE twenty-fourth—a strange, restless day inhabited by forgotten memories—that something began to happen to the children. They had been relatively unaffected before, but now a change came over them, too. The boisterousness went out of their play. Games were abandoned. The children went about their activities abstractedly, with a wonder and a sort of hushed expectancy about even the smallest of them that made us adults, irritable already, even worse. Our voices exploded in empty anger at the children, but we could not penetrate their poise, or disarrange the cloak of joy that seemed to have enveloped them.

And that evening they disappeared!

Before our very eyes they left, all but the very smallest of them in their cribs. They walked out of our homes without a word, and we parents, frantic with anxiety and fear, found ourselves unable to stop them. They walked out; they left their beds and their homes as though they had heard a call they could not deny, and we let them go.

When the strange apathy released us, we rushed out into the streets after them, but they were nowhere to be found. We

deluged the police stations with our calls, but the police were as puzzled as the rest of us, and, as the slow hours forced on us the realization of our helplessness, we sat in our homes, silent and worried, and simply waited.

It was the saddest evening of the whole sad season. We adults were one that night in a common misery. Rich and poor, the successful and the failures, we sat silent and contemplated the ashes of our lives, and knew too late how empty all our deeds had been, and how dry in our mouths the tastes of the delicacies we had cherished so long. I do not think any of us will ever forget what that night was like.

IT MUST HAVE BEEN THREE in the morning when the children came back. The first knowledge we had of it—we parents for whom the very idea of sleep would have been a desecration—was the sound of soft and unfamiliar music, that seemed not so much to come from outside as to steal quietly out of our own deep yearnings. We sat enthralled by it at first, letting our hearts know the first peace of all these bitter days, and then, as it grew louder, we rushed to doors and windows.

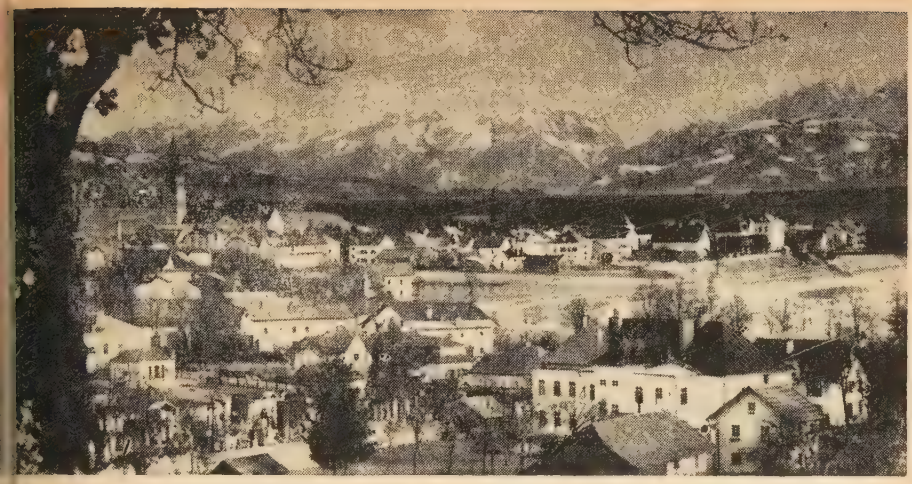
That was how we saw them, our children, coming down the city streets and the country roads. Two by two and in groups, with their hands and their arms linked, they came, and as they came they lifted their faces to the sky, and the radiance in them seemed to dim the stars themselves with its brightness. Our own eyes grew dim, and our hearts pounded with a sudden rush of overwhelming expectation as the songs they sang lost their strangeness and began to pluck at the chords of our hearts with old familiar fingers. The children sang, and the radiance in their faces seemed to flood

THE CHILDREN CAME BACK
Their faces were radiant

the sky until it became as bright as no day-against the blackness that had lain long on the earth, and Christmas come back.

That is how it was. It had disappea and it came back, brought in its h wonder by the radiant children. Not old Christmas we had known, but t older one: the Christmas of a star sl ing over ancient Judean hills, and shepherds struck dumb with awe, and music that filled the sky, and a b lying in a crude wooden manger li with hay, who had brought not tinse presents but the gift of love and and peace.

Our hearts broke that night, with s ness for the things that had been with joy for the hope that had been newed, and our faces were wet as went out to join the singing children



irthplace of "Silent Night"

HARRY C. JAMES

In the little Austrian village of Oberndorf the world's most famous Christmas carol was first sung and played

A COMMUNIST BULLETIN BOARD, its paint peeling and its out-of-date clippings from party-line newspapers faded and stained, is an incongruous greeting at the Austrian village of Oberndorf, the birthplace of *Silent Night*.

Here, about 10 miles north of the town of Salzburg, the rushing Salzach River forms the boundary between Germany's Bavaria and the Austrian province of Salzburg. Gently rolling hills permit sweeping views across the pastoral valley to the great Alpine heights beyond. In this lovely setting two guileless men with almost child-like faith wrote the words and composed the melody of the most popular of all Christmas carols.

ON CHRISTMAS EVE in 1818 the village priest, Father Josef Mohr, after a very trying day, was walking under the stars in the silence of the winter night when the simple words of the song came to him. Seeking out Franz Gruber, a teacher from Arnsdorf who was visiting in Oberndorf, Father Mohr persuaded him to compose a melody for the words.

As the organ of the old Church of St. Nikolaus was out of order, Gruber accompanied a small group of singers on his guitar as they introduced the song on Christmas morning.

THE SONG MIGHT VERY well have been lost to the world if it had not been heard and remembered by an old organ-mender of the Oetz Valley who was working on the church organ while Father Mohr and Gruber were rehearsing before the Christmas morning service. As he walked

down the valley on his way home he sat down to take a short rest. As he rested he began to hum the tune he had heard in the Oberndorf church.

A small girl came by and was entranced by the melody. She chanced to be one of a family of four children whose voices were the delight of the Oetz Valley Singing Society. She quickly learned the song from the old man and then taught it to her brothers and sisters.

The old organ-mender forgot the song, but the children remembered it. During the following Christmas season they sang it as they went with their father, a glovemaker, to sell gloves at the Christmas fairs in the towns and cities of South Germany. The song was so popular that the children drew great crowds. In this way the royal choirmaster of Saxony heard the song, and was so impressed by it that he trained four singers to present it in a concert before the queen of Saxony.

In a short time the song sp throughout Germany. It was arra for chorus, for orchestra, for organ solo voices. It was soon the most ular of Christmas carols—but no knew who had written it. Eventuall king of Prussia offered a prize fo discovery of the composer.

In Salzburg the sacristan of St. P remembered hearing a choir boy ming the air one day. He questione lad and found that he was the so Franz Gruber, who by that time become the choirmaster in ne Hallein. Thus the song was tracke its source and the composer discov

In 1899 the old church of St. Nik ("Santa Claus") was destroyed by a of the Salzach River, but in recent there has been erected on the sp small chapel in memory of Franz Gr and Father Mohr. On the wall t left as you enter there is a tall sta

Memorial Chapel in Oberndorf
The old church was destroyed

THE MUSIC . . .
ndow honors Franz Gruber, the music
cher from Arnsdorf, who composed
tune

s window dedicated to Gruber. Be-
his portrait and an inscription it
rs a few bars of the music of "Silent
ht."

n the opposite wall is a similar win-
dedicated to Father Mohr. Beneath
portrait are inscribed a few words
he song's German text. The massive
den door has lightly carved on it the
ls of two cherubs and beneath them,
German, the inscription, "Peace on
to men of good will."

s ONE STEPS OUT of the doorway of
chapel he gets a glimpse of the high
bridge that connects Austrian
ndorf with the German town of Lau-
across the river. Topping each span,
uetted against the sky, are the im-
l eagles of Germany. It is reassur-

ing, as one turns to close the door, to see again the smiling cherubs and their message for all mankind.

Silent Night IS SUNG every Christmas at the memorial service held in this little chapel. The words and melody so aptly depict the pure simplicity that is at the heart of Christmas that it is not hard to understand why the song has become the Christmas folk-song of the world. Men and women of good will throughout the world will still be singing *Silent Night* long after the *Internationale* has faded entirely from the memory of man. The Communist bulletin board is already battered and stained, but the old carol that was born in these Alpine mountains always seems fresh and new and filled with the eternal hopes of mankind.

. . . AND THE WORDS
Companion window is dedicated to Father Joseph Mohr, who penned the lyrics

Christmas in a Parsonage

By MARGARET BELLE McCAULEY CLAYTON

Among many advantages of growing up in a Christian h are happy memories of the holidays of the church

I WONDER HOW MANY people, if they had their choice, would choose to be born into a parsonage? Most ministers do not make very much money. A great deal is expected of their families. Yet, there are advantages to growing up in a Christian home, whether clergy or lay, that are unequaled in any other way.

Most important are the spiritual values gained by being part of a family dedicated to God's service. As one who was born into such a home, I can see, on looking back, how very fortunate I was.

MY HAPPIEST MEMORIES of childhood are all intertwined with the church and the holidays of the church year. To us, Christmas meant not just the time for Santa Claus to come, but rather the birthday of the little Lord Jesus. How well I remember getting up in the hushed dark and walking over the crunchy white snow to our friendly brown church, picturesque in its grove of evergreens. Inside, everything seemed unfamiliar and mystical in the flickering light of the candles we of the congregation held in our hands as we opened the service by singing *Silent Night.*

Then, the church grew brighter and brighter, as we sang one after another of the glorious Christmas carols, until, suddenly, it was full daylight and Christmas Day had come again! As we c the final hymn, *Joy to the World* then walked out into the dazzling shine reflected on the snow, it se our hearts could not contain such j

Compared to that, the fun of op stockings and gifts and eating th dinner were only added pleasures many children, however, these a there is to Christmas.

It was the same at Thanksg Again, my happiest memories are c gathering in the church—this time filled with great heaps of pumpkins, and all sorts of canned goods. We sing

All is safely gathered in,
Ere the winter storms begin.

Then home to our warm, comfo parsonage where the entrancing s of roast turkey and pumpkin pies mi to make us even more thankful f our blessings.

EASTER, TOO, WAS NOT just the E bunny, but a dazzling climax of w over Christ's resurrection, with the row of the Holy Week services an passion of Good Friday still fresh i minds.

In fact, every week brought w another highlight—the Sabbath day us, Sunday meant going to Sunday s and to church. Then a delicious Su dinner, where we discussed the mo and especially daddy's sermon. reading, visiting, or long walks in woods in the afternoon and a young

Mrs. Clayton is the daughter of the Rev. Dr. John William McCauley of Salem, Virginia, who has just completed 50 years of service in the Lutheran ministry.

eting at church again in the evening. may sound old-fashioned now, but it rked. It left us feeling rested and up- ed in a way that is completely missed the many modern families to whom nday is just another day.

n addition to these special days, our ole way of living was influenced by parents' spiritual outlook on life. Golden Rule became our standard conduct. Faith in God was our guid- light. To us, money and position nt nothing, for we had been taught t what matters in a person is his char- er.

ALTHOUGH OUR FAMILY never cared money for itself and, indeed, never very much, we were always taken of in an amazing way. In fact, as ok back on it now, I marvel at how y material advantages we *did* have! always lived in a big parsonage in an ellent neighborhood. We always had own car. We children had piano les- and, later, a college education. We had a tennis court in our back yard during our teens—an unheard of luxury nowadays!

Of course, my brother, sister, and I sometimes resented being known as the "preacher's children" and having to "live in a goldfish bowl," as we then called it. In fact, I can even remember getting impatient at times with the often-repeated introduction, "And *this* is our minister's daughter." But, in later years, when I moved to new communities as a lawyer's wife, I really missed the welcome that had always awaited the pastor's family. I realized that it had actually been an honor to be the minister's children.

Even today a warm feeling of friendship binds us to many members of our former churches. At Christmas time, we still exchange heart-felt messages of remembrance. There was a magic in being such an intimate part of the life of the church and joy in being part of a truly Christian family.

Now that I am a wife and mother myself, I only hope that I can give my children some part of the wonderful Christian heritage that was bestowed on me 'though they can never have the sweetest memory of all—that of seeing one's own father in the pulpit, clad in his flowing black robes, with his arms upstretched and his kind, gentle face illuminated by his faith, as he intones in a ringing voice the beautiful words of the benediction!

Are You a Neighbor?

By VIOLA L. SCOTT

The friendly understanding and helpfulness of pioneer d
are needed just as much by people who live around us to

IF YOU WILL INVESTIGATE the word "neighborly" you may find to your surprise that according to the dictionary *all* neighbors are *good* neighbors. Only one synonym is given for "neighborly." That is "amicable" in the sense of being "friendly; peaceable." Carrying the investigation a little further you will find the synonyms for "amicable" declaring that "all parties concerned are not disposed to quarrel but are at peace with each other, and have cordial relations suggesting warmth of feeling."

A HALF-CENTURY AGO in America residents of a community lived in this spirit of neighborliness. Small wonder that our parents speak of "the good old days" with a nostalgic sigh. Even in the large cities, which were then, as now, thought of as being places where pavements were matched in hardness only by the hearts of the city's inhabitants, there were fringes where people lived in more friendly, intimate groups.

Or there were smaller communities, within the large one, where people of different races gathered together so that they might preserve friendly characteristics of lands in which they had been born. In these areas which tried to insulate themselves from the frigidity of the "big city" the people maintained the aspects of a small community long after the city itself had discarded this pleasant way of life.

I well remember living in such an area just a quarter of a century ago. Near the outskirts of a large industrial city in the Middle West was a pleasant sec whose residents were partially isol from the rest of the city by the peci manner in which the streets had l platted in days before much thought given to city planning.

ONE OF THE MAJOR streets through area bore the seemingly incongru name of "Forest Home Avenue"– congruous until it reached this par the city. Here tall trees still bord the streets and arched into a magnifi vaulted roof overhead. Every yard its well-kept lawn, its neat and pra vegetable garden, and its own wealth flowers bordering the walks and f lines. Here on a warm summer eve was often heard the gay sound of a cerfina. All down the block toes tapping the time, while smiling f bobbed as heads and hands, too, follo the tempo.

If it were Saturday night there m be company on the back porches. T would be the friendly aroma of co which was not complete without a of freshly baked bread, or a wedge streusel coffee cake.

This was German *gemutlicheit* tr ported to a corner of America w friendly neighbors exchanged recipe taste of a new dish, or on occasion loa precious silver or linen tablecloths one not fortunate enough to possess own. They shared each other's trou and griefs, too, and gave help when it needed—silently and unobtrusively no thought of reward or commendat

Neighborliness was even more evident in small towns and rural areas. Here it was still more fundamental, and older. Men had a more personal need of each other. Schools, stores, and medical attention were not close at hand as they were in the cities. A neighbor who could, and would, lend a helping hand when it was needed was invaluable.

All farmers were not good mechanics. A man who could fix a broken machine, or mend it until a new part could be secured on the next trip to town, often did such tasks for his neighbors. Another might loan his prize stock for breeding purposes, or pass on a bit of valuable farming information he had secured, or some special seeds that produced exceptionally well.

They shared mutual problems, too, meeting for discussion in the schoolhouse or at one of the churches. Sickness or death in a family always brought the neighbors with baskets of food, offers to care for the livestock while the bereaved family was busy, or, if nothing like that was required, a sincere, sympathetic handclasp which told the recipient that the hearts of his neighbors were sharing his grief and trouble. The erection of a new barn or a new house was a community affair. No one was paid for his help on these occasions. It was all done in the spirit of neighborliness.

Neighborliness seems to be passing from the American scene. Too often one hears the unpleasant question voiced, "What is there in it for me?" A spirit of receiving is supplanting that of giving. A different kind of "neighbor" seems to be growing in our midst. People still lend a helping hand, but they prefer to do it through some established charitable agency. The personal contact is gone and with it, in time, will go the spirit of giving.

Sharing Christmas

What about the intangible things of the spirit? A machine will not produce a comforting word in time of trouble. It will not, by itself, produce a crust of bread where none exists. It will not help over rough spots in life when you cannot care for yourself. Acts of kindness which neighbors once did out of love can be performed by charitable agencies today. But the neighbors came promptly, while an agency must first fill out forms which show you are deserving of its help.

There were disadvantages to the old way, of course. Sometimes a neighbor needed help when it was inconvenient for you to give it. One assumed an obligation, too, in accepting the help of others. It meant that sometime he must be the giver instead of the receiver. Sometimes there were old quarrels which rankled, and it was humiliating to accept aid at the hands of another whom one considered an enemy. Of course, there was always the possibility that common adversities might wipe out an unfriendly past, and one might find that the other fellow wasn't so bad after all.

Shall we let neighborliness die, or is there still a place for it in our American way of life? Is it worth the effort to

maintain what is already a dying institution in the cities?

The apartment dweller may protest, "I have no reason or occasion to be neighborly with the people in the next apartment!" That may be true. People constantly move in and out of the modern cliff dwellings. A friendly greeting might elicit only a blank stare or an embarrassed, mumbled reply. A neighbor isn't just the person next door, however. Anyone in a community is your neighbor.

How about the waitress who serves you every day in the restaurant where you usually dine? When she looked worn and tired the other day you might have said a friendly, cheerful word to her[...] would have made her feet ache less[...] the doorman, if you live at an apart[...] house which employs one? There [...] law which says you *must* confine [...] remarks to "Good morning," or "I [...] you." He might have a family [...] children who would prove abso[...] fascinating to you. You might even [...] a good time giving them some can[...] toys for Christmas!

As for me, I'd rather exchange a [...] neighborliness with the fellow next [...] instead of having both of us show [...] statistics in the files of some agency [...] took over this job of being neigh[...]

There Was Room in My Heart

By C. BETTY EDWARDS

The Bethlehem innkeeper had no room for Mary on the eventfu[...] holy night, but later he found more precious room for her Son

LIGHT REACHED OUT into the night and caught the shadow of a stranger moving across the dusty courtyard. Standing in the doorway, I watched first the shadow, then the man appear. As he drew closer, I called out, "No more room." The deep bellow of my voice echoed through the hollow Bethlehem night, "No more room, no more room."

My voice stopped him only temporarily. Continuing his steps, he pleaded, "Have you not even a corner? Any space will do, but Mary—I must find shelter for Mary."

I became insistent, "But I have no room."

INSIDE I HAD LEFT my wife Leah [...] preparing food for the morrow. [...] woman's curiosity had been sufficie[...] aroused by our voices to bring her t[...] doorway. In the darkness she stoo[...] my side. At my last statement, she [...] her hand on my shoulder and whisp[...] something.

"What's that, Leah?" I asked.

"What of his poor wife?" she [...] mured in a low voice, pointing into [...] shadows of the courtyard. My eyes [...] not perceive the figure in the dark[...] Seizing a torch from the wall, I m[...] forward a few steps until the light [...] through the night. Then I saw a wo[...]

Leah left me and hastened down the
ps to the woman's side. In a moment
e came back insisting that we find
m, although she knew as well as I
t there was no room The three of us
od for some time in silence. Sud-
ly she exclaimed, "The stable! Why
? It's at least shelter for the night."

THE STRANGER clasped her hand in
rm appreciation and hurried off to his
e's side. We heard his comforting
rds, "Everything will be all right,
ry. Don't worry."

Leah called for a lamp and led the
y to the stable. The trio, passing
ough the courtyard, cast shapeless
dows in the dim glow of the moving
p. Seeing them enter the stable, I
ried back inside to join my guests,
ny of whom had come to Bethlehem
pay their taxes. The evening sped by
t it was not until the guests had retired
t I thought of Leah.

wondered where she was at this hour.
n I remembered that she had gone
the stable hours before. "Surely she
sought her couch by now," I thought.
n our room I was surprised to find
Leah was not there. "Perhaps she
till preparing food for the morrow."
I found the food and flasks scattered
he had left them hours before. This
not like Leah. She had never before
ained away so late into the night.

WHILE I STOOD confused, I suddenly
me aware of a strange light in the
rtyard. Moving quietly to the door-
, I looked toward the heavens and
eld a star as bright as a moon. Its
t seemed to penetrate the very night
holiness.

radually my eyes became accustomed
he glorious light from heaven and
ing through the window of the stable
uld see a little child nestled in his

mother's arms. For a long time I gazed upon them, forgetting everything around me. Then from afar I heard voices, voices which only angels could claim, "Glory to God in the highest, and on earth peace, good will toward men."

A star, a babe, the angel voices of peace—what did all this mean? Could Leah explain, or was all this but a dream?

HOW LONG I STOOD motionless I have no idea. Some shepherds passed by, and then I heard a familiar voice—Leah's. In all the years that I had known Leah I never remembered seeing her as she was that night looking up at the stars in the heavens. There was something new about her and about her voice as she murmured, "The long-awaited Messiah has come. He's here, so close that you can reach out and lay hands upon him."

"This small, helpless babe, a Messiah?"

For the next few days I took every opportunity to draw close to the stable that I might see this so-called Messiah.

"Why, he is as human as I am. Could this be the promised son of God that the prophet Isaiah had written of?" I asked myself. Somehow I could not accept this. For me, the answer was no. Leah could believe what she wanted.

Several days later I watched three men richly dressed enter the stable. Curiosity drew me within watching distance. They were bringing costly gifts for the small child! Still, I could not believe that it was the Messiah.

Not long after this visit Leah came running to me excited about something.

"Now what's the matter?" I asked somewhat impatiently.

"They have gone in order to save the life of the child. Herod has heard of the Messiah's coming and has ordered all children under two years to be slain."

"Oh, Leah, be silent! You know Herod is forever passing laws that we do not understand. Besides, this is not the first rumor of a Messiah." Leah's mind and heart would not be changed, so I decided to say as little as possible about the happenings in the stable.

IN THE COURSE of the years Leah and I had to face many changes together. I was forced to abandon my position as innkeeper, not of my own free will, for I was physically able, but my eyesight was poor. No longer could I stand in the doorway scanning the streets for travelers, hailing them to the inn. I was patient enough at first, but as days grew into months, months into years, my patience developed into impatience. Stumbling, groping my way, I came to curse the black wall surrounding me. All the while, Leah remained my patient guide.

One day, returning from market, Leah pressed close to me. Her breathing heavy. "Oh, my husband, today I seen miracles—the lame walk, the are made whole. And I am certain the man who performed the miracl the Messiah. They call him Jesus, that is the same name that Mary pered to the babe as she lulled hi sleep in our manger years ago. C and see for yourself."

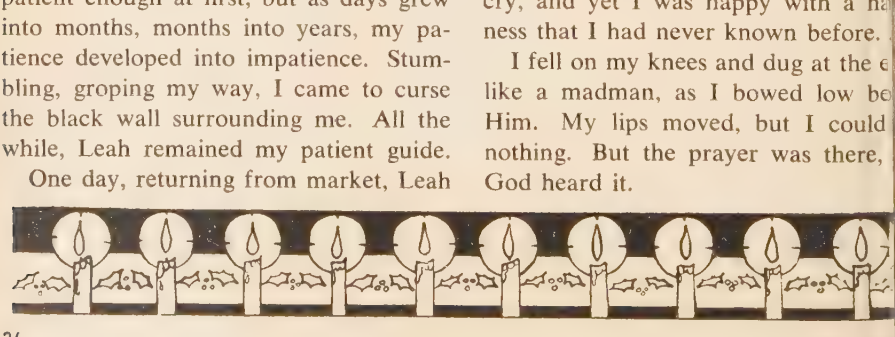
I HESITATED, but Leah held my and led me, not entirely against my up the street and past the shops w once I had known so well. On the I thought how fruitless this would This man would have no time for m had refused his family a resting p and had caused him to be born in a manger. I had had no room for why should he have room for me?

I stopped short as I realized that I admitting that he had power to Leah's arm no longer supported me yet I felt no fear. A comforting touched my forehead and my eyes tremor ran through my frame as new spirit had taken hold of me.

The hand slid soothingly over brows, and a glow, first dim, grad grew brighter, until around me s beautiful light.

Standing before me was the Mes I knew it—there were no questions i mind now. The very presence of man was strengthening me. I wante cry, and yet I was happy with a ha ness that I had never known before.

I fell on my knees and dug at the like a madman, as I bowed low b Him. My lips moved, but I could nothing. But the prayer was there, God heard it.



THE MOUTH OF BABES

THE STORE WAS HOT and crowded and nelly. There is a certain combination odors—furniture polish, antiseptic, ose-packed humanity and pine oil—hich would spell "five-and-ten-during-e-Christmas-rush" if my eyes were indfolded and my ears plugged tight.

My head ached, my shoes pinched, y arms were weighed down with bun-es and my patience was worn so thin expected it to crack any minute. This siness of letting the children do their vn Christmas shopping is doubtless od for their development, but the only ng I was developing was a strong de-e to run for home.

PETE PUT BACK the special can-opener had been examining at great length. think I'd better look at the diamond again."

"Oh, Pete, I'm sure grandma would e the can-opener better. Her old one n its last legs and it's nowhere near as ky as this one."

"And she doesn't have a sparkly pin, er. Besides, I like to decide things myself." When he gets that tone in voice, only subtlety or force will nge him and I didn't feel equal to ng either.

"Come on, Susie," I said, "let's go back he jewelry with Pete."

"Can I have the watch this time?"

"No, dear. I told you you'd have to t and see what Santa brings you." 'd given up trying to get Susie to ose anything for others. All she could see was a store full of possible presents for Susie.

I HURRIED AFTER PETE, while she scuffed drearily behind me. We'd simply have to finish up quickly, to get a bus before the real supper-time crowd. It isn't a long ride to our house. In fact, I walk it when the weather's nice and I'm full of energy. But tonight I wanted not only to ride but to sit.

Pete picked up the pin and studied it with concentration. Then he put it down again while impatient shoppers crowded around trying to attract the attention of the salesgirl.

For a few minutes it looked as though Pete were going to insist on going back to look at the can-opener again, but I gazed off into the distance and pretended I was paying no attention. Seeing that I was putting up no resistance of any kind, he pulled out his money and made the purchase. It took a minute for the clerk to convince him he wasn't being robbed when she added the tax to the 29 cents he could read on the price tag. Then he smiled that angelic smile that makes you wonder whether he could possibly be as cantankerous as you knew he had been, handed over the money, and we were on our way.

THERE WAS QUITE an assembly at the bus stop, in spite of my hopes of getting out ahead of the crowd. "Stay right with me," I warned the children, as I maneuvered my way toward the curb.

There was so much noise and confusion, I hardly noticed the insistent honking of a horn till Susie began jumping around. "There's Bobby's mother!"

"Hurry up." Mrs. Friedland flung open the door on our side. "If this light changes the cop will have my scalp."

Hastily we piled in beside her. I dropped my shopping bag into the back seat, just as she let in the clutch with a jerk. "Here we go, ready or not!" she cried gaily.

I steadied Susie and pulled her onto my lap. We swerved around a bus and pulled up ahead of it in time to jerk to a stop for another traffic light.

"I never make them," our driver observed philosophically, "but I keep right on trying."

"Aggravating, aren't they?" I agreed. "But I really don't care even if we stop every few feet all the way home. It will still be better than riding in that crowded bus. Our poor old buggy took this particular time to come down with a new case of rheumatics. Dan thinks it's probably fatal."

"DON'T YOU FEEL helpless without a car?" We pivoted around a corner and Pete toppled against me. "Big Bob takes ours two days a week and I go around all day feeling as though I had one hand chained behind me." She stamped on the brake and slowed in a zigzag fashion to avoid a car coming in from the right. I anchored the children more securely and adjusted my hat.

"How do you like your new neighbors?" she asked. "You've met them, haven't you?"

"Yes, indeed. I think we're going to be real friends. They are a little older than we are, but I think we'll be very congenial."

"Somebody told me they are Roman Catholics. Are they?"

"Far from it. They are Lutherans a I imagine they will join our chur We've made a date for them to come our house for a tree-trimming sup Christmas Eve and go to the serv with us."

"On Christmas Eve? Big Bob wo have a fit if I invited new people to house on Christmas Eve. He thinks t day is a day for families."

"In theory Dan does too. But then gets to feeling sorry for someone w has no family or who is new in the nei borhood like these people, the first th you know he's invited them to join u

"No, Bob isn't like that. For one th he's more wrapped up in the trains a things than Bobby is He spends ho and hours on them and he's never rea till almost dawn Christmas Day. Th Bobby gets us up early because he wa to open his toys and of course H doesn't want to miss it By the time stows away a big turkey dinner, he' total loss the rest of the afternoon a evening." She honked fiercely at a cycle rider, startling him so that he vee wildly into her path before righting hi self and pedalling closer to the cu "No, I often say about Christmas, y work like a fool getting ready for it a when it's over, what do you have?"

PETE SEEMED TO FEEL the quest was addressed to him. "You have little Lord Jesus," he answered, his eyes serious. Then, as our neighbor c centrated on her driving without answ ing, he turned to me. "Haven't you?"

"Yes," I smiled, "we have Jesus."

Susie began singing, "Away in a M ger," one sleepy-time thumb in a cor of her mouth. No one said anyth more till we stopped with a fresh jol front of our house.

Personal Problem Clinic

Money talks?

QUESTION: What do you think of a church situation in which councilmen are afraid to vote for certain things because these actions would make a certain high-paying member angry? This man is in a certain strategic position in which he could do a great deal of good or ill for the congregation.

Naturally, peace is desired, but should not a church's policy be decided by the majority? Isn't it wrong to have one person playing the boss and running the congregation? People are afraid to make a move or say a word because of that money. I can't believe money is going to buy anyone's way into heaven. The poor widow who gave in a spirit of humility is likely to get there first. It seems to me the attitude is more important than the amount of cash. I am sorry to say that ministers are sometimes beguiled by such influence.

REPLY: No policy or plan should be adopted by a congregation or council merely to please an individual because of his money, position, popularity, or power. Nor should anything be altered or avoided in order to escape such a person's displeasure. This principle may be violated at times, but it is a mistake.

The majority must decide policies and projects, but if they are wise they will seriously consider the counsel of persons who are best qualified to offer it. The fact that an individual has money is no assurance that he possesses wisdom or prudence of a Christian variety to spare. Of course, no intelligent church member or councilman will offend any one if it can be avoided without compromising moral judgment or violating verified practical principles.

Other?

QUESTION: A few years ago my mother passed away, but before she died she made me promise I would never call another woman "mother" if my father should remarry. Three years ago my father remarried and he wants me to call his new wife "mother." I don't feel it would be right to do so. A few weeks ago dad said to me that if I wouldn't call his wife "mother" I didn't need to call him father any more. It hurts me that he should take such an attitude.

REPLY: This problem involves two basic errors, neither of which should have happened. It was not in your mother's province to exact such a sentimental promise which referred to a time after her death. The promise likewise was ill-considered. It is generally not wise to bind self or others in regard to an unknown future—especially on matters of such small importance.

It is even more foolish for your father and stepmother to insist on a particular title for addressing the lady. There is wide variety of practice at this point. Many children address stepmothers by the first name, and it seems generally to be well received. There is probably a point to having small children say "mother," but for a grown-up it is certainly uncalled for.

You could break this promise as an unfair one, exacted under sentimental pressure, without the least disregard for your mother. But it would be better for your father and stepmother to relax their rigid attitude, and leave it to you to determine your form of address to your father's new wife. It is assumed, of course, that any name used would be one of reasonable deference.

It is possible that your father's and stepmother's attitudes may be changed if several of their respected friends will talk the matter over with them and help them to adopt a more liberal outlook without losing face. It hardly seems likely that they will change without some help from other persons for whose opinions they have a high regard.

—EARL S. RUDISILL

Do You Take Christmas for Granted?

Tinsel and ribbon don't reveal the deep meaning of an eve which changed our whole world and affects our daily liv

THE STORY OF THE BIRTH of Jesus, as it is told by Luke, has had a very powerful, and I suspect totally unforeseen, effect on our daily living. The account of the angelic chorus has resulted in millions of little silver angels being sold by the stores. Countless diminutive fuzzy lambs and mild-eyed cows provide centerpieces for tables because of the fame of the stable in Bethlehem. Astronomical amounts of money have been spent on gifts, presumably because the wise men came with gold, frankincense, and myrrh. The state of the retail business has been profoundly affected!

If that paragraph has an overtone of cynicism, please forgive it. For the most part, with some reservations, most of us Christians find the Christmas season a delightful experience. Even admitting that there is an overdose of commercialism and sentimentality in the pattern, it is, nevertheless, one of the good things in life.

BUT THE CHRISTIAN realizes that the tinsel and ribbon and fuzzy lambs are only the bubbly froth—pleasant, but not very satisfying. They are gay and charming; but not the stuff of reality.

For the Christian, the Christmas story has a profound effect on daily living. Probably our familiarity with the story has been unfortunate, because we have come to take it so much for granted. Probably the skeptic who reads the story and says: "This is incredible—I can't believe it!" is closer to understanding profound significance than some of who read it and say, with a tremulc catch: "Isn't that just too sweet?"

For Luke is saying that the holy, mighty God, who created the heav and the earth and all that is therein, ca to this one little insignificant planet live as a Man among men. He was bc as a helpless little Baby, in a barn wh the sheep and cows were kept.

There wasn't much in that incident convince the world that God had co to deliver His people from sin. It was until the manger was seen in the light the cross and the resurrection that it v understood at all. But when people lc at the whole of it, through eyes of fa then the tremendous wonder of it ta hold of us. We see, then, how profoun that Baby born in the Bethlehem b affects our lives.

THAT BRIEF LIFE of Jesus lived out the Judean hills was the first example human race had ever seen of what v in the Mind of God when He crea man. This was what life could be l when it was lived in perfect obedie to the will of God—pure, holy, sinl joyous, self-giving in complete and p fect love.

People had hints before of what perfect life could be. There were strong, sure voices of the prophets they declared the demands of a righte God. There were widely scattered p

And Joseph also went up from Galilee, rom the city of Nazareth, to Judea, to the ty of David, which is called Bethlehem, :cause he was of the house and lineage of avid, to be enrolled with Mary, his be- othed, who was with child. And while ey were there, the time came for her to delivered. And she gave birth to her st-born son and wrapped him in swaddling oths, and laid him in a manger, because ere was no place for them in the inn.

LUKE 2:4-7.

Read also LUKE 2:8-20.

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ns of unusual holy serenity who ob- ously knew more about living in fel- wship with God than the average run folks. There was the quiet, insistent ice inside of people that refused to be enced, a voice that kept saying that life uld be better and purer.

But in Jesus of Nazareth, these vague d disturbing hints became flesh. Men uld, for the first time, see the radiance d glory of such a life. And never again uld sensitive people be content with y ideal of manhood less than that of us of Nazareth. He was most certainly Son of Man!

BUT IF YOU STOP with that, you have ly half of it. In a way, giving men a ion of what life could be like, and then ving them in their own sorry mess, uld be about the most frustrating thing d could do to men. But He didn't do t.

Christians have exhausted about all the rds in innumerable languages trying to e expression to what God *did* do. It's t about impossible to express it, be- se it's a completely unique event. l said it about as well as it can be l, when he wrote: "God was in Christ, onciling the world to himself." Here he center of the Christian's faith, a ter not understood completely by logic, but vindicated over and over again in the life of the Christian. Jesus of Nazareth is also really and truly the Son of God!

FOR A LONG TIME, most people thought of the physical world as evil. Many people still do today. They think that if they could just get away from the physical aspects of life—from their body and its needs—they would be like God. But as someone said, God likes matter—He invented it! And when God revealed himself to us in a Person, born as we are, living life as we live it, He demonstrated dramatically that He hadn't changed His Mind. For surely God would never have become incarnate, if it is evil to be a part of the physical world.

Second, God was showing to us that He wasn't a distant, far-removed passive Being while His creatures writhed in the agony they themselves had made. He so loves us and cares for us that He entered into our very world, into history, at a particular time and a particular place. And in entering history, He changed it, and continues to change it. So for the Christian, the story of life through the ages is never meaningless.

And third, and perhaps most significant for us personally, the meaning of the Christmas story is expressed in one of the names by which He was called: Immanuel—God with us! Here in one word pregnant with meaning is embedded the vital conviction of every Christian. The Baby who was born in Bethlehem barn is alive today, living with us, and in us, and through us. Never again do we have to know the tragic loneliness of being separated from God. Never again the bitterness of utter despair. For "there is born to us, in the city of David, a Saviour, who is Christ, the Lord."

Immanuel—God with us!

God and Our Minds

The Psychology of Religion. By L. W. Grensted. Oxford. 181 pages. $3.

The publisher apparently engaged in a little whimsy when he stated on the jacket t this is "a survey telling in simple terms what the Psychology of Religion is about." Th is nothing simple about this book by a former professor of philosophy at Oxford.

The reader is constantly referred to such writers as Starbuck, Leuba, McDoug Freud, the Gestaltists and particularly William James and Carl Jung. The introdu chapters are largely devoted to a discussion of principles. "Is it at all possible to investigate religion by the accepted methods of experimental psychology?"

Three possibilities offer themselves. One can argue from the undeniable existence of religious feelings to the object of these feelings. St. Augustine is an exponent of this school. "Our hearts are restless until they rest, O God, in Thee."

Another possibility is offered by Freud and the Behaviorists. Because ritualistic practices, visions, and mystical elations have parallels in neurotic behavior, these investigators relegate religion to the realm of "the great illusion."

In close agreement with James, Canon Grensted argues that the problem of the validity of a religious experience lies outside the realm of the descriptive sciences and belongs rightfully to the metaphysician and theologian. Psychology is concerned with the study of human emotions and the ways in which emotions express themselves in behavior. "Whether there is a further Reality, more rightly called God, and a worship which is truly outgoing towards Him, is another question and one which psychology as such cannot answer."

With this reservation constantly before him Professor Grensted examines the traditional topics of the psychology of religion —conversion, worship, sainthood, the nature of the religious community.

It is to be expected that the psychological processes which determine man's behavior in other areas are also at work in his religious life. Conversion is the attempt to achieve wholeness amid disturbing conflicts. "The immense power of suggestion through impressive architecture, through lights, c ors and music" create in the worshiper attitude of childlike dependence and m be counter-balanced by the sermon wh contributes the rational-adult element the worship experience.

The church displays characteristics co mon to all forms of organized "groups." has leaders, fosters common ideals, a sp of group loyalty and a sense of belong But "the ultimate interpretations of cult creed, in terms of their worth and of th correspondence with what is really t . . . are very little affected by psycholog theory and analysis."

Coming from the pen of an Englishm this little volume is far more theoret and methodological in its treatment of subject than a similar text by an Ameri author would be. One only needs to co pare this book with the recent *Psychol of Religion* by Dunlap to realize how more clinical and descriptive the Ameri approach is. The English background the author is equally noticeable in bibliography.

This is a stimulating book. It will be particular value to pastors whose col students are disturbed by their reading analytical psychology. The pastor who w ders what to say when a bright young dent informs him that God is only projection of the father-image, that pra is auto-suggestion, and worship a form mass hypnosis will find valuable mate for discussion in this "simple" book.

Wilkes-Barre, Pa. CARL J. SCHINDLE

Solving Life Problems

Pictures of the Way. By Harold Floreen. Augustana Book Concern. 167 pages. $2.

The author contends that while many are puzzled by life's problems today, still, among the possible solutions, they do not consider Christianity as *a way*, much less *the way*. To those who will not seek it or cannot find it, Christians everywhere must point out "the way." They must do it with boldness and complete committal of heart and life to Christ. If concerned Christians or groups of Christians would truly make their Christianity a living thing, the potentialities of the kingdom of God would be unlimited.

Illustrations from nature, childhood experiences, daily life and Bible characters make the book valuable for the layman, Sunday school teacher, and minister. The author, ordained six years ago into the Lutheran ministry, has had extensive experience in dealing with young people and youth groups. This is a book that high school and college students could read with profit in those years of life when proper character development is of such vital importance. GEORGE E. BOWERSOX, JR.
Salisbury, Pa.

Aulen Reprinted

Christus Victor. By Gustaf Aulen. Macmillan. 163 pages. $2.50.

Twenty years ago this book made a great impression on English-speaking churchmen when it first appeared in translation. This American edition is reprinted from the 1931 English version. Already—and partly as a result of this book—the theological climate of the Western world has changed so the book does not have the urgency it once had. But it is still important, and should have priority on the reading list of anyone who missed it at its original appearance or who has only a hazy memory of it.

The book exerted its influence by defining a middle position between the Anselmic doctrine of the atonement and the subjective view which Ritschl especially represented in recent years. This middle position Aulen calls the classic idea, which he demonstrates as set forth in the New Testament and taught by the early church and by Luther. In a conflict against the evil powers which hold man in bondage, Christ is victor in a dramatic action begun in the incarnation and completed in the death and resurrection. This cannot be fully described in rational concepts.

The classic idea, Aulen asserts, is radically different from the orthodoxy of the scholastics who thought of the atonement as the offering by Christ of satisfaction to the Father by paying off the debt of man's sin. It differs even more completely from the modern psychological view of the atonement as a process by which, through the example of Christ, man gains confidence in God's love and thus ends his estrangement.

For Sunday School Teachers

Peloubet's Select Notes. 1953 edition. By Wilbur M. Smith, D.D. 409 pages. $2.75. Published by W. A. Wilde Company.

The Snowden-Douglass Sunday School Lessons 1953. By Earl L. Douglass, D.D. 470 pages. $2.95. Published by the Macmillan Company.

Arnold's 1953 Commentary. By B. L. Olmstead. 284 pages. $2.00. Published by Light and Life Press. Winona Lake, Indiana.

All three of these books are intended to help teachers in preparing the International Sunday School Lessons.

The 1953 edition of each commentary follows essentially the same pattern as in previous years. Peloubet's is strong on scriptural comments culled from standard works of Bible scholarship. Snowden-Douglass is strong in the exposition of Bible passages and hints for teachers. Arnold's strikes a strongly evangelistic note.

All three commentaries have decades of tradition behind them. Peloubet's is the oldest of the three, going back 79 years with its annual volumes. For illustrations and other resource material, they serve as a valuable aid to teachers.

OVERSEAS

ARGENTINA: Buenos Aires. Nov. 30.— THERE WAS a celebration here for one of our missionaries—Miss Myrtle Wilke—on the day she observed the 25th anniversary of her work in Argentina and her 50th birthday. Some of us arranged a surprise party at her home in Villa Ballester. Pastors Herman Hammer, Levon Spath, and I, with the members of our families, joined in the happy occasion.

A handwritten copy of Luther's 95 Theses was nailed to the door of El Redentor Church in Villa del Parque on the night of Oct. 31, as a prelude to the Reformation Day service held by the United Lutheran Church of the Buenos Aires area the morning of Nov. 1. The service is always on Nov. 1 (All Saints' Day) because it is a holiday here.

The service began with a procession of clergymen. There were a dozen, of Argentine, Hungarian, Latvian, German, and American ancestry. Pastor Luis Garcia, president of the church here, conducted the service, aided by Pastor Guillermo Schon of a German congregation and Missionaries Spath and Hammer. Recognition of Miss Wilke's quarter-century of service was a feature of the day. After the service, which was attended by over 400 (the church was crowded to the doors), a lunch was served in the courtyard of the American Evangelical Institute next door.

—JOSEPH H. DEIBERT

BRITISH GUIANA: New Amsterdam.— IT ISN'T VERY OFTEN that a missionary finds a building made to order for public worship, but in tropical British Guiana his problem is sometimes simplified because he does not need to worry about the cold winter months. Frequently so interested family will offer the facili of its house, small as it usually is, or p vide a place *under* the house where se ices may be conducted. Sometimes house is so close to the ground that th is barely enough room for the worshi to stand upright.

Usually it is the outside distracti that make meeting under a house unde able. During the service dogs wan about the congregation, chickens m leisurely through seeking a bit of gr or feed at which to peck, or a pig grunt his way along, nose to the gro and snuffling.

There is invariably a fringe of curi sometimes derisive children, or e adults, who sit or stand near by. O a group of children will run by, play a game, and the eyes of some little b and girls at the church service will fol them wistfully until a parent, or o brother or sister, brings them sma to attention.

Many American pastors have met "careful" would-be Christian who d not wish to become a part of a n struggling congregation, but would ra wait until success is assured, and early discomforts are past. Those i tant ones are present on the foreign f also. Added to this indecisiveness often the threat of unpleasantness or o warfare between them and relatives of alien faith such as Hinduism or Moh medanism. Sons and daughters find difficult to make an old mother unhap or to defy a furious father. The temp tion is to wait until death has remo such obstacles.

The strong Christian, however, has hesitation in revealing himself as su Once a Christian, he works day and ni to bring others into the fold.

—VIOLA L. SCOT

PTISM. Believing that each congregation is "fully responsible for the religious training of those otized within its fellowship," Pastor William Dion asked members of his church council to stand spokesmen-sponsors at the baptism of his new son, Andre Charles. The laymen made the otismal promises for the entire congregation. Shown following the ceremony are the Dions rs. Dion holds Andre Charles) and the councilmen

HIO:

A Conducts Biennial Conference of State-Synodical Presidents

SPRINGFIELD—Seventy-five young United Lutherans, including 26 state and synodical Luther League presidents and 15 synodical youth directors and pastoral advisors, met on the campus of Wittenberg College Thanksgiving Week to plan strategy for 1953 and 1954, to hear reports of accomplishments thus far in 1952 and to implement policy of the Luther League of America.

Five committees—life service, education, missions, evangelism, and intermediate advisory—convened first to project plans for the upcoming biennium and to prepare reports for the LLA executive committee that started sessions in midweek. The biennial conference of state and synodical presidents opened Thanksgiving noon and continued through until Saturday.

In a nutshell, committee action included:

LIFE SERVICE . . . 1953 will find special emphasis on Christian vocations with greatest aid from the "Life Service Road Show" (filmstrip package-program to make the rounds of all state and synodical Luther Leagues and also on the "local" level).

MISSIONS . . . reported that $17,300 has been received on two-year missionary project ($27,000 for pre-seminary school for boys in Argentina).

EDUCATION . . . 1954 will feature promotion of leadership training emphasis for pastoral and lay advisors throughout the United Lutheran Church. A printed guide is to be prepared.

LWA CONFERENCE. Gathering in Trinity Chrch, Charleston, W. Va., recently for a
Hannover conference were West Virginia Synod laymen and pastors: (seated)—LWA's Roll
Shaffer (speaker), Synod President Wade Koons, and Layman Oscar H. Lindow, synodical
director. (Standing) Pastors George Schillinger, Kenneth Munster, Paul Hamsher, George W

OHIO . . .

EVANGELISM . . . plans have been mapped out for further integration of youth—Luther Leaguers—into the ULCA program of evangelism on both synodical and congregational levels.

INTERMEDIATE ADVISORY . . . discussed Intermediate Contest; four finalists will be judged following their presentation before delegates to the 1953 LLA convention in Oxford, Ohio.

The LLA Executive Committee officially recognized the new North Dakota State Luther League . . . also the newly formed Luther League of the Pacific Synod, effected by the merger of the Columbia District and Pacific Northwest Leagues.

Reports were received that an estim
2,000 delegates will attend the next con
tion of the Luther League of America,
conducted Aug. 10-15, 1953, on the can
of Miami University, Oxford.

LLA Executive Secretary Leslie Cor
Jr., reported that it is anticipated tha
Luther League Caravaners will make a
timated 200 stops on their 1953 itinera

Participating in the three-meeting
sions were staff members of the Lu
League of America, the Rev. George
Harkins, assistant to the president of
United Lutheran Church in America,
the Rev. Clifton M. Weihe, associate
rector of evangelism for the ULCA B
of Social Missions. R.

KANSAS:

$5 Million Courthouse versus $90,000 Church

Officials of Tulsa, Oklahoma, recently announced a Master Plan for a Civic Ce
that will take in six blocks of the downtown section of the metropolis. One of
blocks has been earmarked for a new five-million-dollar courthouse.

ANSAS . . .

Members of First Church, which is cated in the block on which the court-use is to be constructed, are going ead with plans for a new church. In ct, they've raised $90,000 in cash and edges.

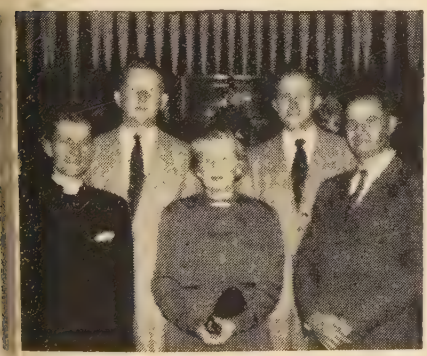
MRS. LUDVIG NELSON, member of St. ul's Church, Wichita, recently contributed heck for $5,000 marked "Building Fund," econd check for $2,000 marked "current penses."

MEMBERS of First Church, St. Joseph, o., recently adopted the largest congre-tional budget in its history.

PASTORS ERNEST TONSING and Max issler represented the Kansas Synod at meeting of the Kansas Lutheran Welfare ociation in Topeka last month. Plans in the making for a Lutheran Welfare mmission of Kansas in view of the need increasing co-operation in the fields of ld welfare and institutional chaplaincy.

EARLY REPORTS in on THE LUTHERAN mpaign show a gain of better than 36 cent over last year. Three new con-gations have entered the every-family n.

T. BENTON PEERY



T-TIMER. For the first time in history of er-old Holy Trinity Church, Lynchburg, a woman—Mrs. J. W. Devine, Sr., has been d to the church council. Shown here with r Marshall Mauney (left front) and other tly elected councilmen, Mrs. Devine is director, former president of women of church and active churchwoman

TITHERS?

story of the week

THE SUPPLY PASTOR was preaching his fifth sermon from a now-vacant pulpit. He had spent a lot of time in preparation for this particular theme: Tithing.

"I have a feeling that a good sermon on Christian stewardship of time, talent, money and energy would do these people a lot of good," he had told his wife weeks before.

"Is the subject of stewardship and tithing foreign to them?" queried his wife.

"Well, I don't think that the previous pastor stressed the subject . . . probably thought it was a bit touchy among his people. At least, I don't have the impression that there are many tithers on the congregational roll!"

. . . so the sermon had undergone several revisions before this particular Sunday morning. The supply pastor wanted to be certain the subject was treated sympathetically without losing its effectiveness by arousing too many "defense barriers" in the minds of his listeners.

Sermon points were the usual ones: God loves a cheerful giver . . . Tithing is a reasonable first step in understanding the stewardship of money . . . Tithing is a way of saying "thank you" for God's blessings . . .

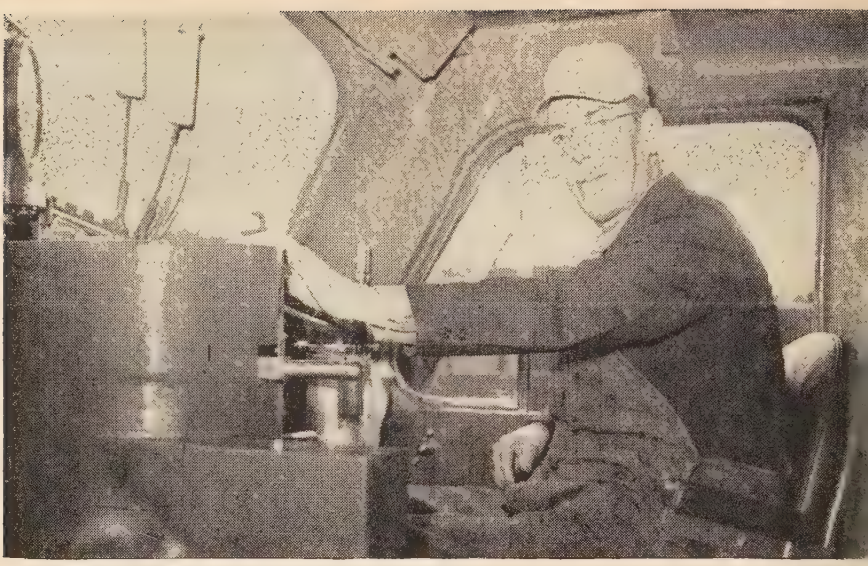
IN THE NARTHEX, the congregation was filing past the supply minister. The usual "Good sermon this morning!" and "Glad to have you with us" were being exchanged. Then . . .

"I was interested in your theme today, Pastor," began one layman. "You know, I've been a councilman for years, and I'm glad every member of our church tithes!"

"They do!" The clergyman's surprise couldn't be hidden. "Is this something recent?" (He still doubted his own ears!)

"Been doing it for years," replied the layman. "Every Sunday when we count the money, we always take 10 per cent out of the red side of each envelope and send it on to synod!"

—DICK SUTCLIFFE



LUTHERAN THROTTLEMAN. Miles S. Hendricks holds a long and enviable record with th York Central Railroad. At home in any locomotive cab—be it old-time steam, lumbering or electric giant—he knows best the NYC trackage between New York City's Grand Station and Harmon, N. Y. In addition, he's a pillar of First Church, Poughkeepsie, treas the Eastern Conference and has represented New York Synod at numerous conventions. W it be his church or his job, he sees to it that "things roll!"

NEBRASKA:

Wolbach Laymen "Emphasize Christ, Not Money" During Visitatio

". . . We emphasized Jesus Christ, not money," said nine laymen of Church, Wolbach, recently. "That's why we reached our goal!"

Stewardship was chief topic of conversation at the church during recent months. Nine laymen met with Pastor Wilbur Volker for six weeknights studying the Causes of the Church and learning how to visit members of the congregation in order to educate members in the wider work of the United Lutheran Church.

Two "visiting firemen," Laymen Harold Wochner (York) and Fred Lutz (McCool Junction), spoke to the congregation on Nov. 9. In the afternoon, an informal discussion of stewardship was conducted by the church council, the stewardship committee and church school teachers.

Within the week, total pledges from the congregation had topped 103 per ce week later, the budget of better than had been pledged to the tune of 1 cent!

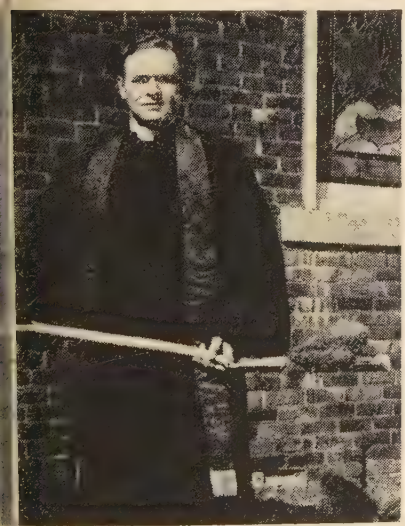
Significant was the fact that the ni men making the canvass had pledg per cent of the budget *before startin visitation of the rest of the congregat*

TRINITY'S church women have re ized. They are now meeting as a group once a month to study the mis topic, and once each month in their circles to work on projects of local i Each circle selects a topic to study circle will function as the Altar Guil other is studying the liturgy. Duri vember the women sponsored the

BRASKA . . .

ing Clothing Appeal for LWA. Over 00 pounds of used clothing has been pped to date. Christmas boxes of home-de cookies and candy were sent to Trin-s 20 servicemen. A nursery is operated the church women each Sunday. Every man in the organization takes her turn as nsor. At the present time they are mak-30 costumes for the young people's eant to be presented Christmas Eve.

DR. WILLIAM F. ZIMMERMAN, dean of land College, and member of Salem rch, Fremont, was elected chairman of Lutheran Men in America at the group's ual meeting in Racine, Wis., recently. r. Zimmerman has been a member of organization since it was formed in 5. It is composed of representatives of ALC, Missouri Synod, and the ULCA.



ACLE HOUSE." That's the name given ew parish house to be built by members ity Church, Arcadia, Ohio, and for which v. David S. Witmer (above) broke ground ly. Construction was begun with only ird of necessary funds ($14,000) in hand. of labor will be donated by men of con-ion who got off to puffing start by un-3 2,300 cinder blocks. Building will seat rovide classroom space as well as kitchen unge facilities

ANNIVERSARY. Charles Fuhr (right) superintendent of the Sunday school of Grace Church, Pittsburgh, Pa., for the past half century, receives gold pen and pencil from Pastor Robert H. Armstrong. Best known as the founder of the Junior Luther League, Mr. Fuhr has served as treasurer of the Board of American Missions and is a director of the Zelienople Home

---

DR. E. B. KEISLER, president of Central Seminary, was a recent guest speaker at the Grace Church, Hooper, thankoffering service. Pictures of the LWF convention, which Dr. Keisler attended in Germany last summer, were shown. A collection of food was received as a Thanksgiving gift to Tabitha Home in Lincoln.

A PRELIMINARY PLANNING session for the 1953 Midland Assembly for Church Workers was held by the board of directors at Midland College recently. The assembly, an annual event for church workers, will be held at Midland College Aug. 9-14. The board decided to enlarge the program for pastors. Part of the program will be held at Central Seminary. The youth program will also be enlarged next year. The Rev. J. Ernest Messer of Falls City is assembly president.

UNITED CHURCH, Scribner, held a cornerstone service Nov. 30. The stone was a gift of one of the charter members of the church. Speaker was Dr. Theodore Schuldt, president of synod. PAUL WIEGMAN

CAMPUS

GETTYSBURG College conferred the honorary degree of Doctor of Humane Letters on Bishop Friedrich Karl Otto Dibelius in ceremonies conducted in the chapel on Dec. 15. The German bishop was presented by Dean W. E. Tilberg and the degree was conferred by President Walter C. Langsam.

NEWBERRY College's Singers broadcast Dec. 11 over Mutual Broadcasting System's U.S. network. Christmas carols, hymns and anthems made up the program directed by Milton Moore. This is the fourth year the Singers have performed over MBS.

WAGNER College held the first of a series of Institutes on Human Relations Dec. 2 when Brooklyn's Lutheran Inner Mission secretary, the Rev. Robert Bauers, spoke on "Social Responsibility." Panelists included ULCA Board of Social Missions Secretary Francis Schearer, Prof. Roswell Coles, and the Rev. George Harkins, assistant to the ULCA president.

MUHLENBERG President-elect Conrad Seegers, speaking at a reception-dinner in Allentown's (Pa.) Hotel Traylor, asked for moral and financial support of the ULCA institution by the citizens of the community. "This area needs Muhlenberg," he told his audience, "and other colleges in the (Lehigh) Valley because there would be a dire lack of leadership without them."

THIEL College's new men's dorm—Harter Hall—got underway last month as weather conditions permitted the laying of the foundation and a sewage system. Construction of the side walls is a sign of current progress. If materials remain available, the new dorm housing 126 men will be available for fall (1953) occupancy.

WITTENBERG: A scholarship program initiated by the Church of Hannover (Germany) will send one Wittenberg student per year to the University of Gottingen, beginning next fall. The scholar will help train laymen in church work. Wittenberg was chosen because of pioneer work in its School of Theology for Laymen.

LENOIR RHYNE College recently r
ceived from St. John's Church, Cabarr
County, N. C., a reproduction by Ce
Golding of "Christ and the Rich Your
Ruler" that hangs in New York City's Rive
side Church. The painting was presente
as a memorial to first members of St. John'
settlers who planted the Lutheran Churc
in Carolina, and will hang in the foyer
the college's Daniel Efird Rhyne Administr
tion Building.

HAMMA: Four faculty members trave'e
6,400 miles during October and Novemb
to conduct the first "extension division"
Hamma's School of Theology for Layme
Two professors commuted to Mansfield a
two to Toledo each Friday for the eigh
week program, which taught 96 laymen
increase their effectiveness as working Chr
tians. Another 19 laymen attended sessio
here at Springfield.

GETTYSBURG College Woman's Leag
has reached its goal of $20,000 to comple
the $45,000 Organ Fund and simultaneou
has announced reaching its largest membe
ship (4,340) in history. Twenty "sub-league
contributed over $14,500, over half of whi
has been deposited towards the organi
tion's newest project: the $50,000 Fine A
Building Fund.

CARTHAGE College's Rosemarie Winkl
(Billings, Mont.) is the new president
the Hub Region, Lutheran Student Assoc
tion. Her election took place at rec
conference held at Carthage (see "T
Lutheran," Nov. 26).

GETTYSBURG Seminary's Gordon Sp
ling, a senior, received honorable menti
in "Christian Century" pulpit's selection
the Seminarian Preacher of the Year.

HARTWICK College's annual Rural L
Institute attracted over 60 persons to
campus early last month.

HARTWICK: Work on DeWar Hall, r
dormitory for women, will get under w
in the near future.

TTENTION-ATTRACTOR. Ever since this $62,000 Redeemer Church was dedicated in Portland, re, last June, widespread interest has been attracted to the unique cross on the front of the urch. Believed to be the only one of its kind in the United States, it bears the inscription " 'I am e Way, The Truth and The Life,' saith the Lord" and is kept lighted continuously. The ramp n left) was built to accommodate wheelchair worshipers

OUNDBREAKING. Dr. Morris C. Skinner s first spadeful of Albany (N. Y.) soil in paration for building of new First Church. ting their turns at the spade are: William er, lay president of church council; Dr. lmers E. Frontz, pastor emeritus; and A. G. ngston, oldest resident member of the his- : 300-year-old congregation

CHILDREN'S ALTAR. Thanks to woodworking skills of Pastor O. S. Goerner (above) and Layman William Peper, plus gift by Member Dr. W. V. Stephens and family, this children's altar was recently dedicated at St. Peter's Church, Holgate, Ohio. Offering plates were made by a young lad; altar brassware was a memorial. "We believe this innovation will help create in our children's minds the proper attitude of worship in the early stages of church attendance," says Pastor Goerner

WISCONSIN:

Non-Lutherans Trusting ULCA to Distribute Relief Goods for Them

MADISON—Scenes like the one opposite have been increasingly frequent i Badger State this year as United Lutherans took the lead in the statewide clo drive for Lutheran World Relief.

In the late fall of 1951, eight rai boxcars were filled with nearly 17 pounds of clothing. This year, wit more collection "center" added, Wi sin contributed nearly 271,000 po

As state chairman, ULCA Pastor C A. Puls spent "a little less than $25 g the campaign going." A laymen from waukee heard him tell that fact to som promptly mailed the Madison pas check for the amount.

"Lutherans are getting quite a repu for distributing clothing to the needy said one churchman. "Other Prot bodies in our state feel ready to trust distribute their relief goods for them!

The score, by "collection centers" the recent clothing drive, is as follows

MARINETTE (12,900 pounds) rais Lutherans under direction of the Rev rett Genszler (a few packages were tributed by the St. Vincent de Pau ciety!).

MADISON (55,400 pounds) ALC Carl Becker, director.

OHIO:

Synod Begins Work Among Negroes; Youngblood Arrives in Toledo

COLUMBUS—First work among Negroes by Ohio Synod began in October with the arrival in Toledo of the Rev. A. G. Youngblood, formerly at Annunciation Church, Philadelphia, Pa. When Grace Church, Toledo, determined to relocate, arrangements were made by the synodical board of home missions to purchase its property, now in the heart of a large Negro area.

On Nov. 9 Grace congregation held its last service in its old building when Pastor Youngblood and prospective members were present. The property has been transferred to the synod and the keys of the building given to Pastor Youngblood.

With a church building as the center, tangible results will soon be seen. Plans call for establishment of a Sunday school, with formal organization delayed until a sizable group of adherents has been gathered. Pastor Youngblood was married to Miss Thelma Schade of Philadelphia on Nov. 29.

E. RUDOLPH WALBORN

GRACE CHURCH, Toledo, Ohio, is now worshiping in this striking church. Congregation recently decided to relocate, entered the new church in mid-November

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Sheboygan's United and American Lutherans collected 14 tons

MILWAUKEE (75,000 pounds) Layman H. Foerster leading the Federation of theran Men.

MINERAL POINT (13,400 pounds) led by theran Free Church Pastor A. P. Ander- n.

EAU CLAIRE (31,700 pounds) led by ELC stor A. S. Tanner.

SHEBOYGAN (28,700 pounds) led by Co-chairmen Pastor G. W. Genszler (ULCA) and Pastor Raymond Meyer (ALC).

KENOSHA-RACINE (15,800 pounds), chairmanned by Pastor J. Woodrow Jacobson.

OSHKOSH (37,800 pounds) led by the Rev. F. R. Brehmer. (This was the community's second car, one having been shipped earlier this year.)

CHARLES A. PULS

NNSYLVANIA:

entennial Exposition Church Organ Rebuilt, Dedicated

NORRISTOWN—A Durner organ, originally built for the Centennial Exposition in iladelphia, in 1876, where it received a medal of perfection for mechanical excel- ice was recently rebuilt and dedicated on Dec. 7 in St. Peter's, Hilltown. During Centennial celebration the organ was played by many famous organists both ropean and American, including Alexander Guilmant, famous French organist d composer.

After the exposition it was dismantled d shipped to Tennessee where, at an- ier exposition, it received another cov- d medal. The organ was purchased by congregation in 1878 at an original t of $1,800. For 75 years the organ nained in its original state. Now elec- ied and enlarged at a total cost of ,300, it has a modern console made of the original solid walnut console. Oboe and violin stops and a set of chimes have likewise been added.

Samuel Gaumer who began his organ career on this organ 30 years ago presented a recital at the dedicatory services at which conference president Pastor Elton Angstadt and Dr. William R. Schaffer, president of Philadelphia Synod of the Evangelical and

NEW MISSION. Members of the new ULCA congregation organized in Cold Springs, M pause for photographer following recent service. Also in picture: Pastor John Roberts (ce and New York Synod Missions Superintendent Eugene Kreider (standing)

PENNSYLVANIA:

Reformed Church, both spoke.

ST. MICHAEL'S, Sellersville, has just completed a canvass for the building of a new educational unit. The goal of $100,000 was oversubscribed in cash and pledges. William Heyl Thompson is engaged in completing the plans; construction will begin next year.

CORNERSTONE of the new St. Paul's, Norristown, was placed on Nov. 23 with Pastor Frederick Flothmeier officiating. The Rev. Claude E. Schick spoke.

NORRISTOWN'S Church of the Trinity has extensively redecorated its church school plant. At a cost of $10,000 groups will be departmentalized; new flooring and lighting will be installed, and new equipment for the school's use. A new chapel is being created for everyday use, for funerals, wedd and communions where the size of the g is not large.

Trinity Church is likewise among the of Ministerium congregations to women on the church council. At pr three women (Mrs. Edwin Wilson, Miriam Bennett, and Miss Elsie Tyler members of the council.

ROBERT M. HEIBEL

CALIFORNIA:

Five New Churches Completed; Seven Mission Fields Underwa

LOS ANGELES—The big news California as the year closes is the pletion of five new churches, fou

DEDICATED. Members of St. John's Church, Highland, Pa., and Pastor Luther E. Fackler recently dedicated this church along with its educational building and parsonage. Ceremonies climaxed three-year building program that cost under $165,000.

LIFORNIA . . .

m having been built by the Church tension Department of synod (Dr. ward N. Spirer, director). Grace urch, Richmond; Good Shepherd urch, Reno, Nevada; Trinity Church, mona; and St. Paul's Church, Globe, izona, all built under direction of Dr. rer, held their first services in their v churches during December. First glish Church, San Bernardino, built a local contractor, also was first used ing the Christmas season.

EVEN NEW mission fields are in the cess of development at year's end. These ds are in various stages of development, e are holding services, some are secur- places to meet and others are almost ly to organize. The fields and the sionary pastors are: EAST SACRAMENTO, Rev. George Steffins; CONCORD, the Rev. . Stremel; ORINDA, Seminary Student vard Anderson; MOUNTAIN VIEW, the . Louis Gray; SANTA CRUZ, the Rev. rles Endter; DOWNEY, the Rev. Neale sen; LONG BEACH, the Rev. James Young- r.

YNOD will meet in Grace Church, Rich- nd, beginning Monday, Jan. 26. One of thrilling events will be the reception of number of new congregations (some d above). LUTHERAN Editor Elson Ruff give the Miller-Knubel lectures. A new stitution will be considered and the re- of the seminary appeal will be heard.

HOME MISSIONS

PENNSYLVANIA: Members of Messiah Church, Hamilton Park (suburban Bethlehem), and Pastor L. Raymond Lechler laid the cornerstone for their chapel Nov. 23. Assisting in the ceremonies: Dr. Roy L. Winters and Clarence Haney. The new building will be ready for occupancy by Palm Sunday, 1953.

DELAWARE: Over 200 persons have been found in the Newark area who might be interested in organizing a Lutheran congregation. Over 40 have already signed the charter roll. First services were conducted Dec. 7, by the Rev. Robert Neumeyer, instrumental in getting the survey completed. Guest pastors in the pulpit the first three Sundays: Wilmington's Elmer Leas, Ministerium of Pennsylvania's Home Mission Superintendent Roy Winter and "Lutheran" Editor Elson Ruff.

INDIANA. More than 100 charter members have already been signed up by Mission Developer Dean Tyson for St. Matthew's Church in the northwest part of Fort Wayne. The first service was held on Oct. 12 and actual organization is planned for Palm Sunday. Services are held in a neighborhood theater. Since no musical instrument of any sort was available there, future members of the congregation raised more than $500 to make a down payment on an electronic organ which will eventually be used in their chapel.

/ MISSION. Shown during first services of the new United Lutheran mission in suburban more (Arbutus) are members of Gethsemane Mission with Pastor John Eastlack. Response fforts leading towards organization has been "highly favorable"

COMMENTARIES *on Uniform Lesso*
for 1953

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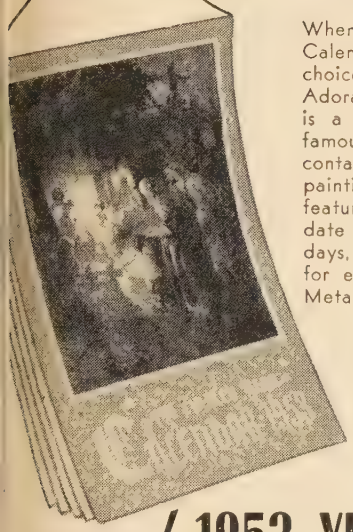

When you see the 1953 Church Year Calendar, you'll agree that it merits choice wall space in every home. "The Adoration of the Shepherds" on the cover is a full-color reproduction of Jambor's famous painting. Each inside monthly page contains an equally meaningful and colorful painting by a famous artist. Other popular features of the calendar are the easy-to-read date numerals, names of Sundays and special days, guide to liturgical colors, Scriptural thought for each day and daily Bible reading schedules. Metal binding and cord for hanging.

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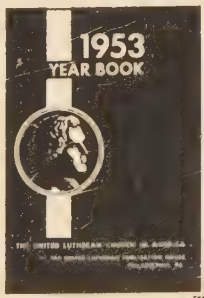
and 1953 YEAR BOOK

of The United Lutheran Church in America

tor F. Eppling Reinartz *Secretary of the church*

usands of pertinent facts and figures about the United heran Church are contained within the pages of this handy, dable 1953 YEAR BOOK. Contains directory of all U.L.C.A. isters, missionaries, deaconesses, boards, and agencies, statistics, appointed lessons for all Sundays, daily lessons home and church, liturgical colors, suggested anthems, Calendar of Causes, and information covering the 1952 vention.



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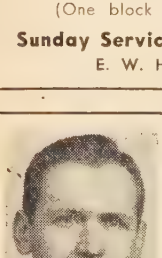

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CALIFORNIA . . .

GRACE CHURCH, Culver City, has st its building program with ground-bre services on Thanksgiving Day. Plans been completed for a larger church bui

The Los Angeles Branch of the L Lutheran Publication House recentl quired additional floor space and has able to double the area available fo play, storage and shipping facilities. Los Angeles branch opened in 194 had a steady increase in sales and ha grown the original space acquired f opening of the only church-owned Lu church supply store on the Pacific Co

DR. CHARLES FOELSCH, presider Pacific Seminary, completed a busy iti after his induction as president in Be on Oct. 17. He addressed the Sou Conference Brotherhood in Los A Nov. 7, spoke at the installation of Pre Dieckman of Midland College and Reformation Rally in Sidney, Nebr., i tober as well as at another Reform service in Charleston, S. C. He condu preaching mission at First Church. dale, in mid-November and attende Board of American Missions meeti New York where he was elected pre of the board.

PLANS ARE being prepared for a su school for pastors at the Pacific Sem

FIRST ENGLISH CHURCH is raising fun erect a school building to house its Chi day school of over 100 pupils in grades pre-school through sixth grade.

H. L. LC

DECEASED

Rev. David C. Burnite

The Rev. David Clark Burnite, p emeritus of First English Church, Sh burg, Pa., died Nov. 28. He was 77.

A graduate of Gettysburg College (1 and Gettysburg Seminary (1904) he ordained by the Synod of New York New Jersey and subsequently held pasto in Ghent, N. Y.; York, Pa.; Galion, Danville, Pa.; Cambridge, Ohio; Wa Ohio; and Sharpsburg, Pa. He serve

ter 23 years. He was retired in 1948 er an active ministry of 44 years and ided in the Old People's Home, Zelieple, Pa., at the time of his death.

Surviving are a son, the Rev. David C. rnite, Jr., chaplain in the U.S. Navy; o daughters, Elizabeth Edna Burnite and ary Ida Burnite, both public school teach-

The funeral service was conducted Dec. 1 the Rev. Elmer P. Wentz and the Rev. an M. Nycum, Jr. Interment was in rrisburg, Pa.

s. Thomas Tychsen

Mrs. Lilly Kamholz Tychsen, wife of the v. Thomas Tychsen, retired pastor of the nsas Synod residing in Sleepy Eye, Minn., d Oct. 21. She was 64.

Born May 18, 1888, in Brown County, nn., she was married to Pastor Tychsen 1909 and served with him for 19 years Minnesota and 23 years in other states.

Surviving are her husband; a brother, rry Kamholz, Morgan, Minn.; two sisters, ary (Sleepy Eye, Minn.) and Anna ochester, Minn.), and a number of phews and nieces.

s. Henry Wiemken

Mrs. Magda Wiemken, widow of the late v. Henry Wiemken, died Nov. 25 in Oakd, California, after an extended illness.

A graduate of Brecklim Bible School in rmany, she served at one time with her band as head of an orphanage for nenian children in Asia Minor. She had done inner mission work in Germany or to coming to the United States in 0. She was active in the work of St. n's Church, Oakland, which her husband ved as pastor at the time of his death.

urviving are seven children, including e sons—August, Ludwig and Henry, and r daughters, Mrs. Anna Nelson, Mrs. W. son, Mrs. F. Jensen and Mrs. A. Rosenl, 14 grandchildren and one great grandd.

he funeral service was conducted Nov. n Oakland.

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In Conclusion . . . . . .

A CHAPLAIN JUST HOME from Korea, Howard Hinkeldey, was in the office, and I asked him about the cold weather over there. He said that what makes winter seem so severe is that there is no escape from it. You ride in an open jeep, and at the end of the journey have unheated quarters where there's no chance to thaw out.

Things are better for Americans in Korea now, since jeeps are being closed in, provided with heaters, and so forth. Sub-zero weather isn't bad if you don't have too much of it at a time.

I thought of men and women who lived a thousand years ago in the winters of northern Europe. Nights were chill and dark, with only crude lamps to lighten them. People watched the sun sink lower in the sky each day, and yearned for returning spring.

Then, on a morning in December, the sun rose a moment earlier than the morning before. The year was turning the corner. Days would gradually lengthen and a new year begin.

It's easy to understand that this was the signal for a big splurge in all the northern lands. It was usually a rough festival, with feasting and drinking to break the monotony of the gloomy season and celebrate the "birthday of the sun." Christians were troubled by this outburst, and tried to tone down the pagan customs by converting them into a Christmas celebration. The birthday of the sun was made into the birthday of God's Son.

WE CAN'T BE TOO SURPRISED if the conversion is not complete. There is considerable pagan whooping at Christmas. Sober folks are distressed by it, and complain that Christmas is degraded. Actually it's the other way around the riotous midwinter festival survi the midst of the beauty of the Christian holy day.

To me it is a miracle that so m not so little—of the holiness of C mas is felt by such multitudes of ord earth-bound folks. Millions who go to church and never pledge alleg to the Christ are infiltrated by th earthly splendor of the star and the song. The eternal light shines i midst of the rough stuff of huma

THIS IS THE WAY GOD COMES are not lifted out of this world made angels overnight. But none can resist the attraction of the holy who is God in our midst. It's th that Christmas comes to the taver well as the Sunday schools—not in a respectable form, I know—but p everywhere become conscious o presence of God even though they say their prayers.

This is a prediction of the comi God's kingdom. Winter was not when men celebrated the new y blustery December. And the win human suffering and selfishness is means over. This is still a cold There will be years of famine and of war. But on the rim of the eas have seen the dawn. God's li streaming across history.

Christmas comes at the gloo dreariest time of year. But Chr is evidence that a new day dawns time is on God's side, that eventua who love their Saviour shall live springtime of peace and joy. That ficient assurance to light up the da of midwinter with courage and h

—ELSON

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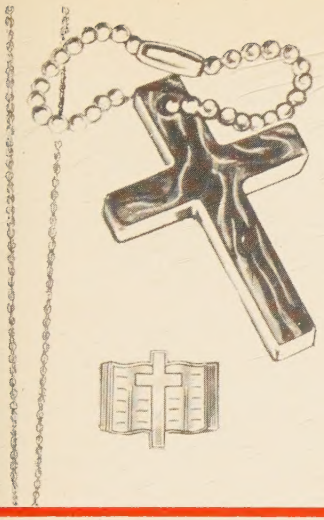

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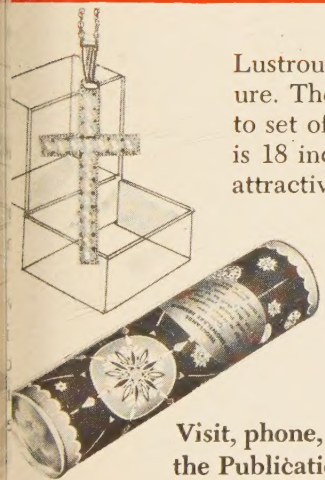

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